400 Year Anniversary Edition

Annotated Astrologaster

by John Melton

Annotated by M. Brockhaus

The Annotated

Astrologaster

or The Figure-Caster

By John Melton 1620

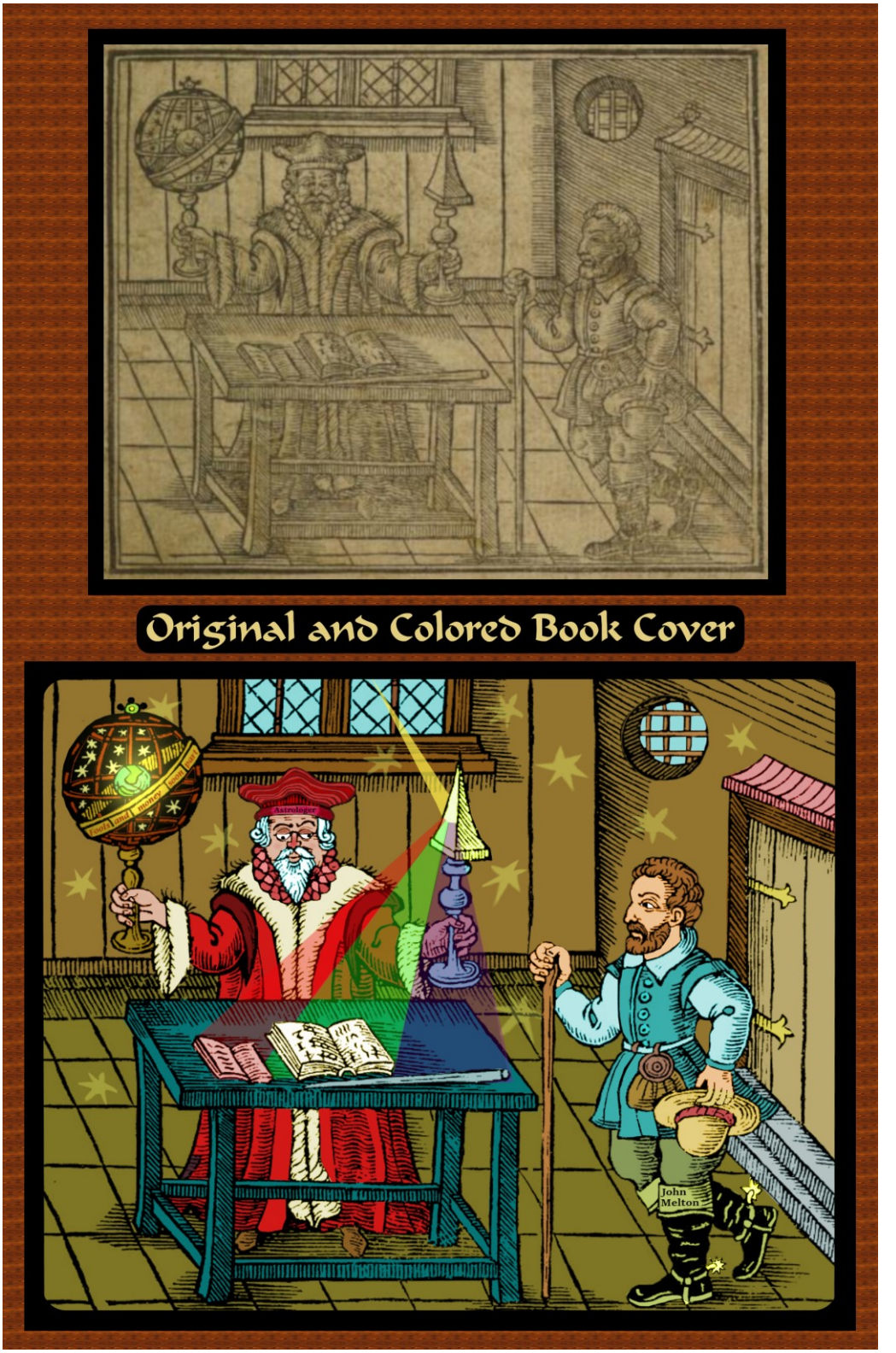
Annotated by Martin Brockhaus

Astrologaster is: The Arraignment of artless Figure-Casters that is; Astrologers and Fortune-tellers, that cheat many ignorant people under the pretense of foretelling things to come, of telling things that are past, find out things that are lost, expounding Dreams, and calculating Deaths and infirmities.

John Melton 1620

Imprinted at London by Barnard Alsop, for Edward Blackmore, and are to be sold in Paul's Churchyard, at the Sign of the Blazing Star.

400 Hundred Year Anniversary Edition



John Melton meets the Astrologer. Artist unknown. Colored by annotator.

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Please Note *This is an earlier version which has a few small mistakes. If you find them give yourself a cookie!* ***Astrologaster*** is not politically correct. Discard an offending passage. Regard a helpful passage. Be willing to dig through dirt to find the Gold.

1 Light Year = 5.88 Trillion Miles
325 Light Years = Distance to Polaris, the North Star

Preface

❖ **Who is John Melton, and what is an Astrologaster?**
John Melton, from the county of Yorkshire, England, was a writer, politician, and trader in coal and saltpeter. He is not John Milton, who wrote *Paradise Lost*. As a writer, John Melton wrote and published *A Sixe-folde Politician* in 1609 and *Astrologaster* in 1620. He received a knighthood and became Sir John Melton in 1632. Two years later, in 1634, he became husband to Miss Currans and a father within a year. John Melton was laid to rest in 1640. While his birthday is unknown, if we speculate that he was anywhere from twenty to thirty years old when *A Sixe-folde Politician* came out, then he would have been born between 1579 - 1589 and died between the ages of 51 - 61.

Sir John Melton lived during a remarkable time.

1588 – Queen Elizabeth's English fleet defeats the attacking Spanish Armada, which loses 35 ships and an estimated 20,000 men.

1589 – King Phillip's Spanish Armada defeats the attacking English Fleet, which loses 40 ships and up to 15,000 men.

1596 – John Harington invents the first flushing toilet.

1603 – England's Queen Elizabeth I, dies and is succeeded by King James I. He commissions a book that is published in 1611. It is the King James Bible.

1605 – A foiled assassination plot against King James leads to Guy Fawkes Day.

1606 - Shakespeare writes Macbeth, one of his many enduring plays that audiences endure.

1607 – Jamestown is founded in what is now East Virginia, USA.

1608 - Hans Lippershey or Lipperhey invents the telescope. A mini-planet is named in his honor. (31338-Lipperhey has a diameter of about 8 miles/12.9 km. Its orbit lies between Mars and Jupiter.)

1610 - Galileo makes the astonishing discovery of moons orbiting around Jupiter.

1611 - The King James Bible is published.

1620 – Pilgrims set sail on the Mayflower, bound for the new world.

What is known about John Melton's life is limited. But some of his unique personality as well as what he thought and believed can be understood through his writings. In the remarkable *Astrologaster*, logic, deduction, persuasion, historical examples, facts, common sense, humor, and religion are used to denounce and invalidate astrology and its practitioners.

Astologaster contains **strong criticism** of certain aspects of Astrology, Catholicism and ancient religions. Curiously, while Melton is antagonistic to Catholicism, he frequently supports his arguments by quoting Catholic saints and theologians. **John**, like all of us, was influenced by the times he lived in, and so, *Astrologaster* occasionally includes coarse humor, prejudicial views, and harsh sarcasm. On the plus side, it is apparent that he wanted to protect people from being fooled and fleeced out of their life-sustaining earnings, not only by astrologers but by devious religious leaders and con-artists from all walks of life. Sadly, their deceptive descendants still walk among us. The first resolution, to fight this exploitation, is to not be a con-artist or conned yourself. *Astrologaster* will help you achieve these goals.
Melton's book is more than a critique of astrology. It reveals a number of intriguing aspects of renaissance life and thought, which you will discover. The author was an extraordinarily learned man, using numerous historical references, many in Latin, to validate his arguments. These days, we can usually find a valid proof or relevant quote by spending a few minutes on the internet. Melton would have spent hours, days, or even weeks to find such information at the university library or by speaking with professors and colleagues. *(Those old enough to remember having to use the library's card catalog, before computers, can relate to how time-consuming and frequently futile it was to find useful information.)*

The arguments Melton employs in Astrologaster are often logical and make common sense. On the other hand, some of his arguments and reasonings are debatable or flawed. For instance, there are times when he refers to a quote, hearsay story, or a bible reference as proof for his argument, and yet he doesn't apply the same strict validation demands to those sources as he does to astrology. He takes those sources on **faith** and not on proof. On the bright side, the valid arguments John uses can still be applied to expose scams, deceptions

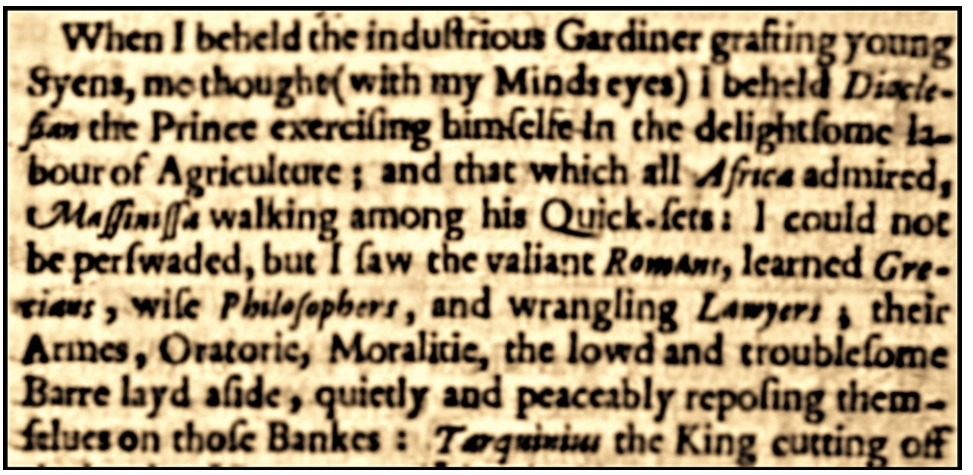
and swindles that continue to plague us. Despite the great increase in knowledge during the last four centuries, since Astrologaster was written, there seems to have been little increase in honesty, and little decrease in deceit.

What is an Astrologaster?

The book's title, *Astrologaster*, has no known definition. However, Melton seems to have made up the title by combining two words. The first possibility is that he combined the words Astrology and Figure-caster (another term for astrologer back then) to produce Astrologaster, with the 'g' making the 'j' sound, (i.e. astrolojaster). Another possibility is that astrology was combined with the word gaster. In 1620, gast or gaster meant to scare or frighten. If this is the case, the modern-day equivalent of Astrologaster would be "The Ghastly Astrologer". Today, gaster refers to the rear section of an insect which stores food. So Astrologaster could mean "The Gassy Astrologer". However, gaster wasn't used this way until the 1900s. Finally, gaol was the old spelling of jail, so perhaps gaster may have been an alternate spelling of the word jester, who were the clowns and fools found in renaissance fairs and royal courts. Astrologaster would then stand for "Astrolo-Jester". Whatever the case, Astrologaster remains relevant, useful, and bitingly humorous four hundred years after it was written.

❖ Annotation and Apology

Please read this excerpt from the original text.



When I beheld the induſtrious Gardiner grafting young Syens, me thought (with my Minds eyes) I beheld *Dioclesian* the Prince exerciſing himſelfe in the delightſome labour of Agriculture; and that which all *Africa* admired, *Maſſiniſſa* walking among his Quick-ſets: I could not be perſwaded, but I ſaw the valiant *Romans*, learned *Grecians*, wiſe *Philoſophers*, and wrangling *Lawyers*, their Armes, Oratorie, Moralitie, the lowd and troubleſome Barre layd aſide, quietly and peaceably repoſing themſelues on thoſe Bankes: *Tarquinius* the King cutting off

Trying to read a book published in 1620 with its old English lettering, spelling, words, phrases, slang, meanings, and structure along with frequent references of obscure figures from history can be frustrating enough to make a reader quit after a few pages. For example, 'farre diftant' is the 1620 spelling of 'far distance'. 'Bum-Bailey' is 1620s slang for sheriff's deputy, and 'Thabit' was a 9th century Arabic astronomer, physician, and brilliant mathematician. The goal of this annotated version is to make *Astrologaster* readable and understandable without losing the meaning and intentions of John Melton's original book.

For that reason, the old lettering and spellings, from 1620, have been replaced. Most archaic and no longer used terms, phrases, and Latin quotes have been replaced though they may be mentioned in the chapter notes, located at the end of each chapter. However, interesting terms, like **knave**, and phrases remain.

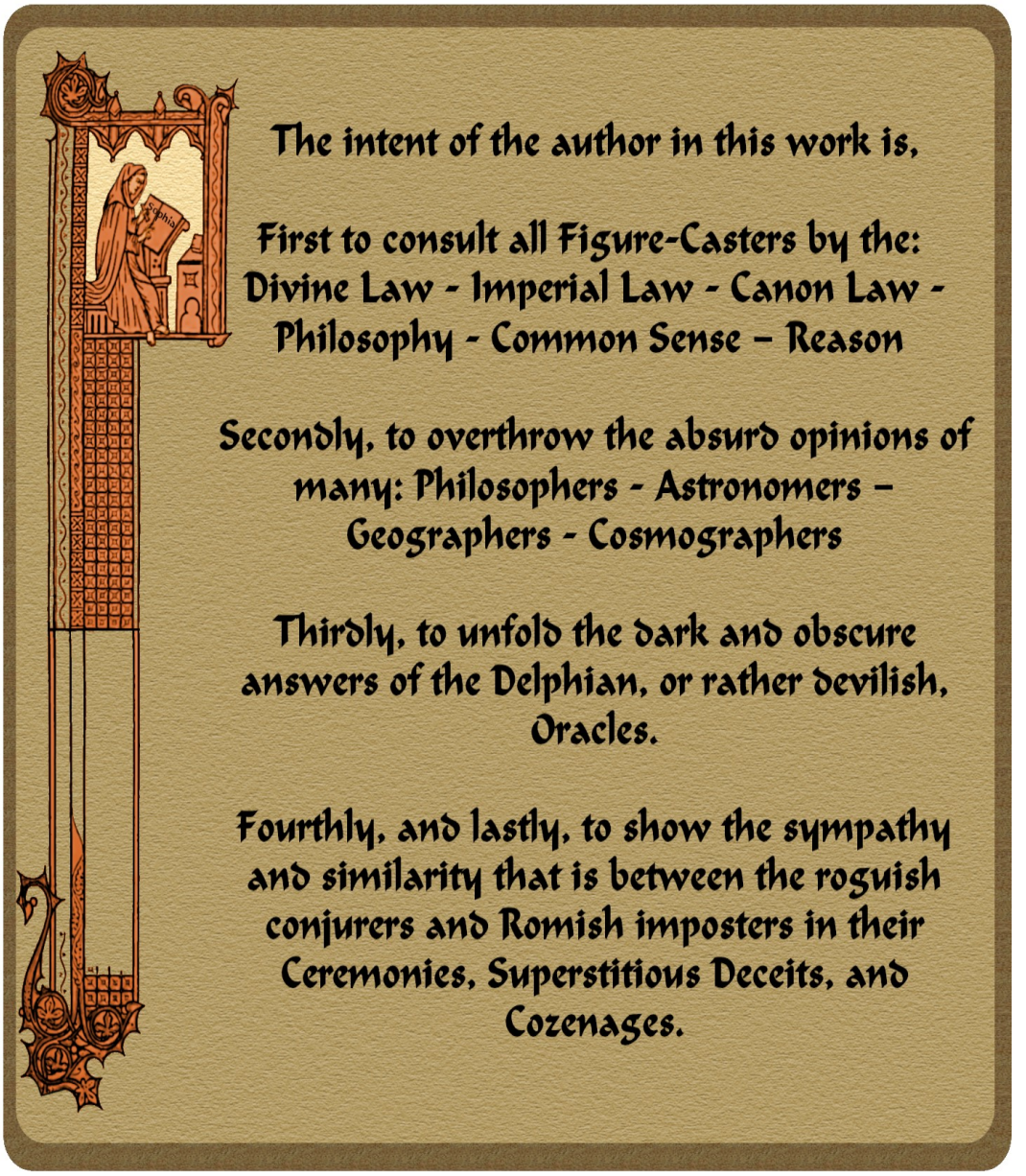
Definitions or remarks added to the text, by this annotator, are in **[**brackets**]**. Translated words in brackets are from the Latin. Anything in (parentheses) is from the original text. Keep in mind that these are definitions from the 1600s, not contemporary definitions. Occasionally, words have been added, rearranged, or removed for clarification. A word of advice, have the patience to reread a sentence or paragraph if you don't understand it at first. Some of Melton's ideas need to be puzzled out.

In **bold** are words, names, and phrases explained in alphabetic order in the chapter notes. Explanations that could not be confirmed with complete certainty will be self-evident. If the text adequately explains a reference or no information regarding that reference was found, then no chapter note was written. The chapter notes are interesting and enlightening and were put at the end of the chapter to avoid interrupting the flow of John Melton's story. The chapter notes are arranged in alphabetic order with first names and title's coming first. E.g. Erra Pater will be under *Erra Pater* and not Pater, Erra. Doctor Faustus will be under *Doctor Faustus* and not Faustus, Doctor. In the paperback version, the page location of a word, defined in the chapter notes, will be in parenthesis (8). With Kindle, just hold down the word until it becomes highlighted. In the pop-up bar that appears, press *location*, then *book* to find the word in context. I recommend reading straight through without looking up definitions mid-chapter.

Some chapter notes are repeated because a person often needs to have a new concept explained multiple times before it becomes engrained in his or her mind. In other words,
We need to be told more than once,
We need to be told more than once,
We need to be told more than once,
We need... *To make sure you understand a concept, in this book, explain it back to yourself. Many incorrection notions would be prevented if instructors would have their students explain back what they were just taught.*
All biblical quotes in the chapter notes are from the King James Bible which was written, in 1611, during Melton's lifetime. It's not clear which translation of the Bible Melton uses.
The Bible is subdivided into two major portions. The first is the Old Testament, which begins with the creation of the world and subsequent events happening before Christ. The second is the New Testament, which begins with the birth of Jesus and ends with the destruction of the Earth and creation of a new Earth. The Bible has 66 books and letters. Each book or letter is further divided into chapters, and each chapter is divided into verses, which are usually one or two sentences long. When you see a biblical reference, it will include the book or letter's name, chapter, and then verse. For example, John 11:35 (look it up).
The original Astrologaster contains margin notes which are primarily reference points or Latin phrases. They mostly repeat or emphasize something already in the text. In the Annotated Astrologaster, the margin notes have been omitted, except when needed for clarification. Then they are referred to in the chapter notes.
The Annotated Astrologaster is not the final say on the book but rather the beginning of a discussion which I hope you will join, whether in thought or writing. If you believe a clarification, correction, or insight would be helpful or enjoyed, please put it in an online review or blog for the benefit of future readers. Perhaps someone can start up a John Melton page. Keep in mind, the annotations were not written by an expert scholar but by a reasonably intelligent enthusiast.
Much work has been done to allow you, the reader, to understand John Melton's four-century-old, but still relevant, challenging, and engaging book.

I hope you enjoy this annotated version of
John Melton's ***Astrologaster***

❖ John Melton's Statement of Intent



Preface Notes

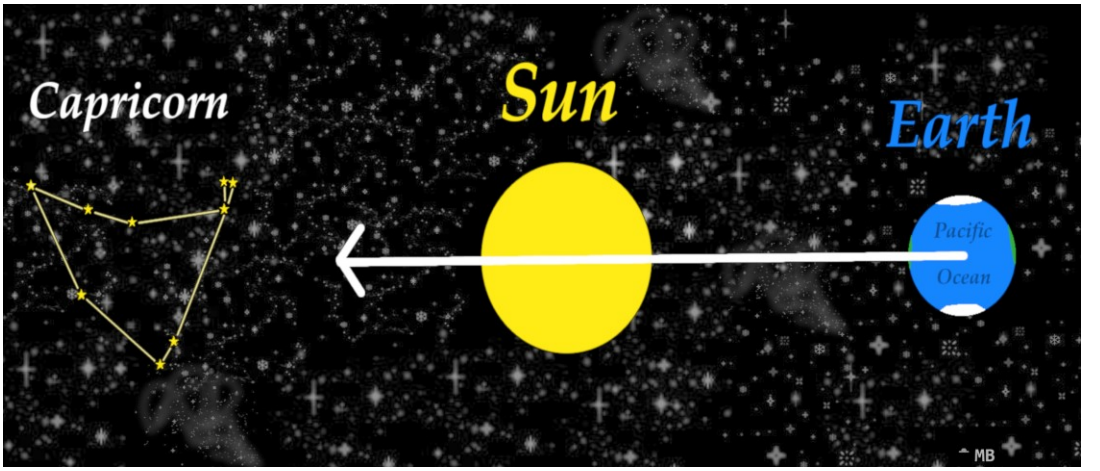
In alphabetic order. Page location of defined words in (parenthesis).

Apology is an explanation or defense of an idea or belief. (Page 6)

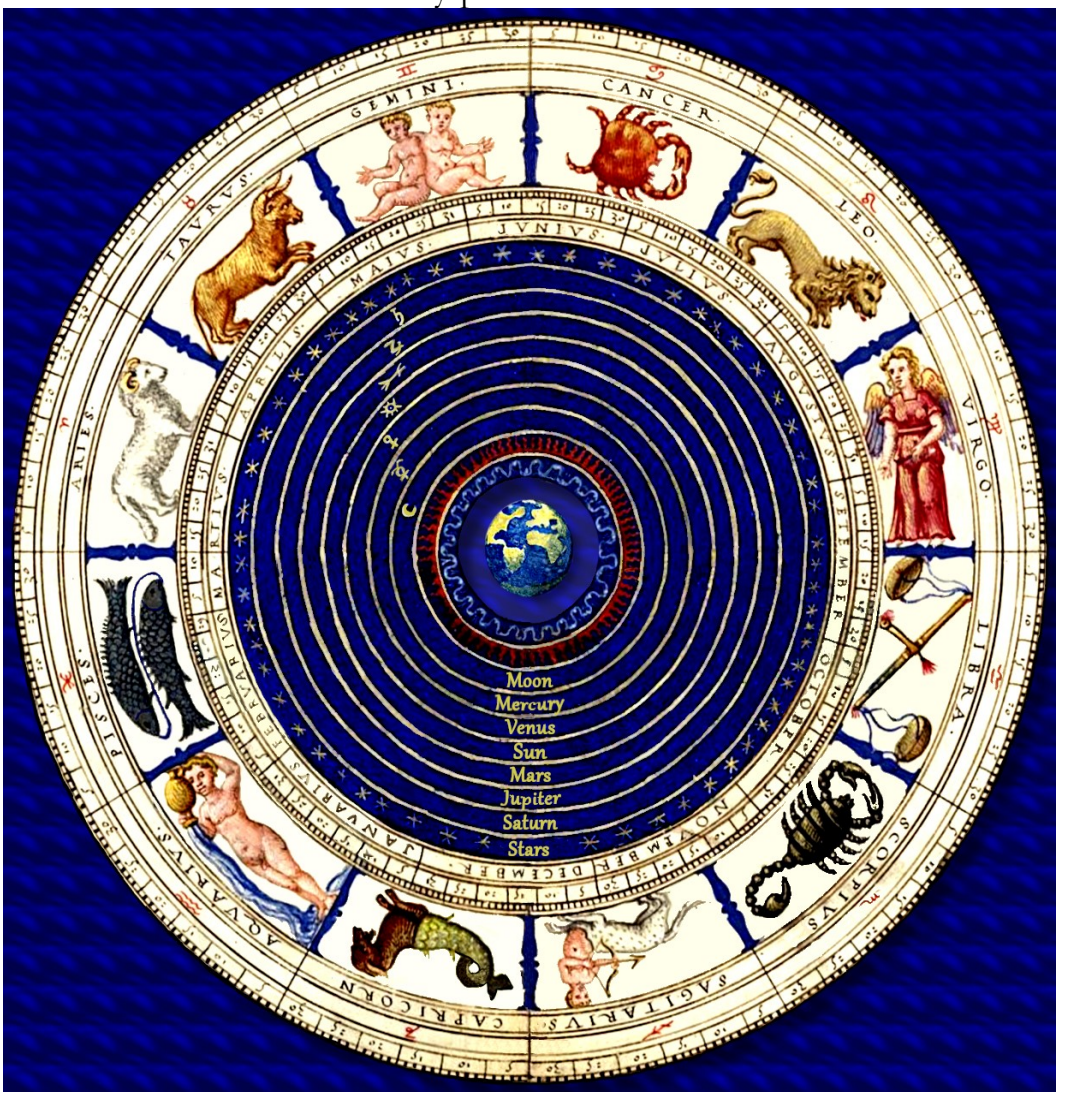
◆◆◆

Astrology uses stars, planets, event time, and other factors to produce a **horoscope**. It foretells a person's future, explains a person's attributes, and provides guidance for life choices. Modern astrology has many similarities and a few differences to medieval and renaissance European astrology. In 1620, they knew only five planets compared to the eight planets, five dwarf planets, and countless mini-planets, like planet Lipperhey, known in our solar system today. This has resulted in updated horoscope projections. Back then, practitioners also used astrology to perform medical treatments and find lost objects.

Sign - Think of an imaginary arrow starting at the center of the earth, going through the center of the sun, and pointing out into space. The constellation it is pointing at is one of the twelve zodiac constellations or signs. In the picture below, the arrow is pointing at the constellation Capricorn. The stars of Capricorn make a picture and depict, well, what does it look like to you? As the earth orbits the sun, or the sun around the earth for fans of the geocentric model, the arrow points at different constellations. These are the twelve signs of the zodiac. The time the arrow actually spends pointing at a zodiac constellation or sign varies from 7 to 45 days.



Houses - The zodiac wheel is divided into twelve equal slice-of-pie shaped sections called houses. Each house lasts about 30 days and is affiliated with a sign. Though affiliated and of the same duration, zodiac signs and houses are not the same. Houses are numbered 1-12 with the first House being affiliated or joined with Aries which is Latin for Ram. The second house is affiliated with Taurus the Bull, the third house with Gemini, and so on. Modern zodiac wheels have houses going counterclockwise while the medieval wheel, shown below, goes clockwise. Houses influence and provide guidance for things like: self, value, health, family, etc. For example, the 10th House, affiliated with Capricorn, governs careers (though it's much more in-depth). Later in this book, John Melton explains what the houses meant to 17th-century practitioners.



The previous image shows a medieval zodiac wheel with signs, houses, and planets. The sun, moon, planets, and stars were all thought to be affixed to and moved by invisible spheres or rings. All the stars were thought to be attached to one sphere and so were equally distant from the earth.

Celestial Objects or **The Planets** - In those days, it was believed that there were seven celestial objects, along with the stars, which all rotated around the Earth. With the Earth in the center, the closest object orbiting Earth was the moon, then Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and then the stars. Modern astrologers have incorporated Uranus, Neptune, and Pluto into their calculations.
Where and when these celestial objects appear in the sky in relation to the houses and signs have a great impact on the horoscope and advice given. Each sign is ruled by a celestial object. For instance, Capricorn is ruled by Saturn which has many attributes including, nobility, dedication, great achievement, and anxiety.

◆◆◆

Cozenages – Cozen means to deceive or defraud through coaxing and trickery. (9)
Faith – Taking something on faith and refusing to seek validation or acknowledge evidence that contraindicates a strongly held belief can lead to bad decisions, difficulties, and much cost. Consider the wars that have been fought, people killed, relationships destroyed, finances ruined, and used cars bought, because people like you and me acted on faith in a belief, leader, loved one, financial counselor, salesperson, advertisement, etc. We did not adequately think about, question, or research and verify, the statements made, ideas proposed and conclusions drawn. (5)
John –Familiarity increases comfort. Titles increase discomfort. (5)
Knave is an archaic term for dishonest scoundrel, swindler, stinker, rotten person, polecat, good for nothing, or ne'er do well. It can also refer to a male servant or person of low circumstances, like a peasant. (7)
Put your comments in your review. Please be respectful with your comments. *"A kind word turns away wrath."* (8)
Roguish – A rogue is an untrustworthy, lying, cheating, deceiving, swindling man and less often, a woman. (9)
Romish – Roman Catholic. (9)

Strong Criticism - Is there any long-lived institution, religious or secular, private or public, government or political, that doesn't have aspects from their past or present that deserves strong criticism? But before you condemn an institution, group, or person, look at their whole story. Find the good and not just the bad for a more balanced and perhaps more compassionate understanding. (5)

For in the end, we are all fallible human beings. We may have done, supported, or kept quiet about the very thing we condemn, had we been born and raised in the time and circumstances of those who did them. Conversely, those who did the awful things may have never done them had they been born and raised in our time and circumstances. If we are to judge someone from history, we should take this into account, as well as look at their whole lives, the good and bad.

If you are a good person, it is in part because many good people, in the past and present, worked hard and/or suffered much in order for you to have the opportunity to be so.

Chapter 1
A Peaceful Garden

It was about the heart of summer, when the **celestial dog** belches from his burning galls infectious diseases to poison frail mortality, that I walked into a friend's garden, which is not a far distance from this sumptuous but sinful civic, to scent the fresh and cool air that did breathe on those sweet-smelling flowers. I had no longer entered into this microcosm of sweetness, but the amenity, neatness, elegance, and splendor of the place did so tickle and delight my senses that I thought it rather a celestial paradise, then a terrestrial garden.
The glorious fires that in the peace of midnight guide the rich roof of heaven showed but dim to those bright flowers that in the daytime did illuminate that place. So that a hundred times I did wish I had **Argus'** hundred eyes that I might always see them or **Catullus'** sweet

scenting nose that I might always smell them. The Arabian odors and Indian drugs were but weeds compared to the flowers that did bless those banks. The gardens of **Adonis, Alcinous, Tantalus, Hesperides**, or the banks of the river **Po** were but the types of this real and essential sweetness. For all things grew so beautiful and pleasant as if Nature had concluded that whatsoever hath been excellent or brave in former ages should then dwell there. For it was like a Palace of Flora, her standing house and her spicery from whence she did breathe forth her sweetness to every climate.

When I beheld the industrious gardener grafting young stems, I thought with my mind's eye, I beheld **Diocletian** the Prince exercising himself in the delightsome labor of Agriculture and **Masinissa**, which all Africa admired, walking among his quick sets. I imagined that I saw the valiant Romans, learned Grecians, wise philosophers, wrangling lawyers and their armies, oratories, moralities, and loud and troublesome barriers laid aside, and instead quietly and peaceably reposing themselves on those banks. Among them was **Tarquinius** the King cutting off the heads of poppy flowers as if they had been the heads of so many rebellious subjects. **Cato The Censor** was writing the praises of husbandry while **Sulla** after his dictatorship and **Lucullus** after his Asiatic war were resting without a care.

But as I was seriously looking over this Eden of delight, my eyes took notice of a withered bank of flowers, hanging down their weather-beaten heads that not seven days before had flourished in their full prime; intimating unto **Man**, that the beauty of all mundane and earthly pleasures have no perpetuity. Not far from them grew a sweet company of fresh and fragrant flowers that, like so many gallant youths, thought the brightness of their glory would never vanish, but that their beauty and color was dyed in such a deep grain of perpetuity, that neither the violence of a storm, the pruning north wind, nor the heat of the midday sun could beat down, nip, or wither them. And thus, fading and flourishing plants were not only the emblems of man's mortality but the true example of his death and decay and a true example of his resurrection in their new growth and flourishing.

Every tree I saw there, clad in nature's green livery, put me in mind of that first man **Adam**, our great grandfather, and his fall. For if he never had transgressed, he would never had worn a suit of green leaves, and he would never had been clothed in the trappings of sin.

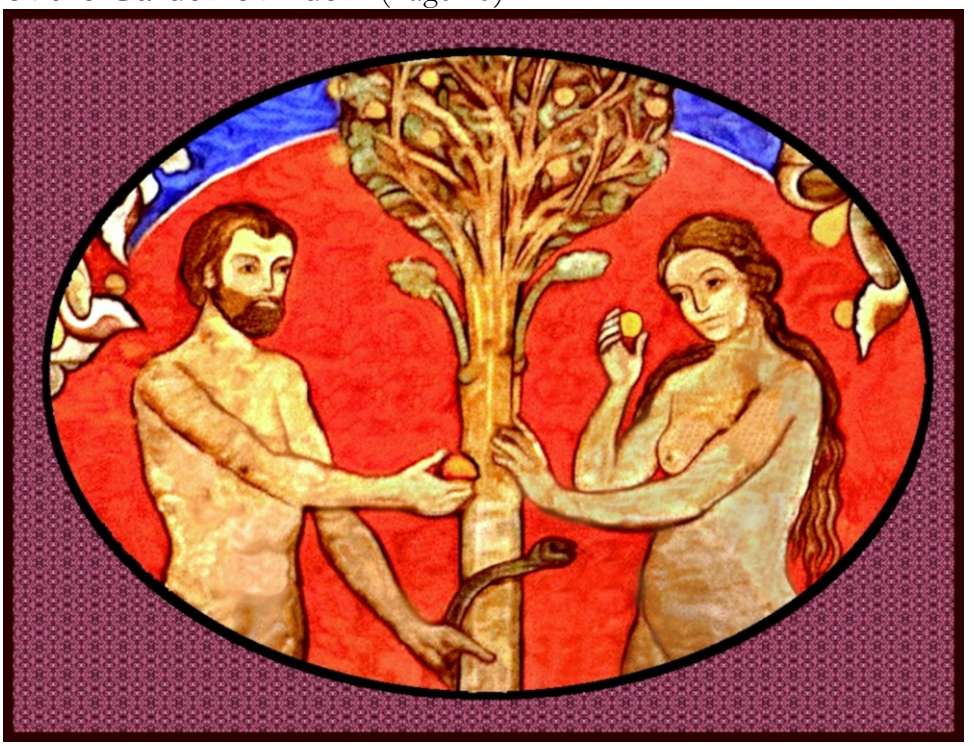
If only he had kept himself naked, that is pure, sincere, and spotless. Therefore, every gallant or proud man, who wears clothes as fresh as the fields, may think that although they be ever so rich, the clothes are but the rags of their forefathers, a result of sin and transgression.
The oak stood there like a great man, whose curled brow suffered the highest inflammations of heaven, such as thunder, lightning, tempest, and rain, while the poor humble shrub that grew protected under the oak was like a contented cottage and laughed at the loudest noise that could ever chide. The pine tree stood like an upright man whose conscience was fair shaped, smooth, and even. The little gooseberry bush, laden with fruit, did include within it a triple emblem. First, that the greatest men have not always the greatest wits, but that a small body hath often as fertile a brain. Secondly, that although it had but a few leaves, yet it had an abundance of fruit, it teaches man that his actions should be more than his words. And last of all, that the heavier he was laden with fruit, the lower his head bowed to the earth, teaching rich and learned men that the richer and more learned they grow, the more liberal and humbler they should be.
The bramble, as I walked by, scratched me by the legs, which put me in the mind of a gripping lawyer that meets with a client to fleece him if the man does not flee him. The laurel resembled a constant and brave martyr whose leaves, though being torn from him and flung into the fire, will spit and crackle as if it derided the devouring flame. The pink damask rose looks like a chaste and modest virgin that will blush as soon as you cast your eye upon her, and the silver colored primrose that grew near her, like a spotless conscience. Me thought the mushroom was like one of our melting gallants, who held up his head for a small time, but perished as soon as he began to flourish.
This and many more besides, I saw in that place growing peaceably by each other. For the shrub enjoyed not the sublime height of the Oak, nor the Oak the quiet peace the shrub. The daisy murmured not that the rose should look so beautiful and smell so sweet, nor any weed complained that the daisy should have such a **gay** coat, but all like too many honest and quiet householders dwelling nigh each other did rejoice at each-other's happiness.
But man, that is made **'in God's image'** is the golden key which opens the rich cabinet of all arts and sciences, the compendium and

epitome of the world. And yet, men cannot live quietly together but like so many salamanders must either be burning in the fires of contention, or like wolves living on the spoils of innocence, or like chameleons turning themselves into any color of mischief, villainy, or dishonest concealment.

Chapter 1 Notes

In alphabetic order by first names and titles. E.g. Erra Pater is under Erra, Friar Bacon is under Friar. Page location in parenthesis.

Adam – The first human, according to the biblical story in Genesis. Adam and Eve ate the fruit, which God had forbidden, and were cast out of the Garden of Eden. (Page 15)



Adonis was the human lover of Aphrodite, the goddess of love and a real looker. (15)

Alcinous is a friendly king featured in the story of 'Jason and the Argonauts' and 'The Odyssey'. (15)

Argus - In Greek mythology, Argus Panoptes is a giant who had as many as 100 eyes. (14)

Catullus - A Roman poet. *"I hate and I love. You wonder why I do this? I don't know, but I feel it to be so. I am in torment."* {Birth c. 84 - Death 54 BC, 30 years} (14)

Cato the Censor or Canto the Elder was devoted to agriculture when not serving as a general, senator, or people counter. {234 - 149 BC, 85 years} (15)

Celestial Dog is most likely a reference to Sirius the dog star and the brightest star of the constellation Canis Major, which means 'the greater dog'. The ancient Greeks believed that it would portend scorching heat and drought if Sirius rose in the path of the morning sun. (14)

Diocletian - A Roman Emperor who reformed and restored the empire. {244 - 311 AD, 67 years} (15)

Gay – Colorful, joyful, fun, carefree, bright, showy. (16)

Heaven - When John Melton uses the word heaven, it could mean the spiritual heaven, such as heaven and hell, the sky, and/or the cosmos. The meaning needs to be determined by the context in which it is used. In this case he was referring to stars in the midnight sky. *(I know this seems obvious, but we all have things that we're unclear on or have forgotten.)*

Hesperides are the maidens in Greek mythology who guard the treasured 'Golden Apples'. Whoever ate a golden apple would become immortal and never be hungry, thirsty, or sick again. These days a golden apple only keeps the doctor away. (15)

In God's Image – A reference to Genesis 1:26-7 *"And God said, 'Let us make man in our image...So God created man in his own image... male and female created he them."* (16)

Lucullus - A Roman General who brought uncountable riches back to Rome from his conquests. It was murder and burglary on a national scale. {244 - 311 AD, 67 years} (15)

Man – As you know, man was used as a generic term to mean people, humanity, or man and woman. Likewise, the word he was used for he or she, him for him and her, etc. It depends on the context of how man, he, or him was used. (15)

Masinissa was the first king of Numidia, a region in north Africa. He was, reportedly, the first to show that his land could cultivate fruits. {c. 3rd to 2nd century BC} (15)

Po river is located in northern Italy. (15)

Sulla was a Roman general who seized power after his rival made the mistake of reforming the military so that the army was loyal to its general rather than to Rome. Dictators often hold onto power by appointing military leaders more loyal to the dictator than anything else. Democracies remain intact by having military leaders loyal to the country, democracy, and constitution over any leader.
{c. 138 - 78 BC, 60 years.} (15)

Tantalus had Zeus for a father and a nymph for a mother. Tantalus chopped up his son and tried to feed him to the gods. In Hades his punishment was to be eternally hungry with food and water always receding as he reached for them. (15)

Tarquinius - Lucius Tarquinius Superbus (superb-us, not super-bus) and his sister in law murdered their respective spouses and married each other. Tarquinius seized the thrown, killed a number of senators, and increased his power while decreasing the Senate's influence. He was the last Roman king before Rome became a republic. {Birth date unknown, died 495 BC} (15) *Is the Tarquinius effect happening in your country where the executive branch is increasing its power while decreasing the power of the legislative branch?*

Chapter 2
An Old Man's Misfortune

But as I was wondering at this place worthy of wonder, this ecstasy of my admiration was broken off by the occasion of a noise I heard not far from me, which at the first was like the soft breathing of a wind sighing from the pregnant entrails of the Earth. By degrees it began to resemble a tempest, sailing aloft in the air. When it drew nearer, I perceived this loudness to be engendered by the ever-moving tongues of some twenty women that came talking and walking down an alley and all of them talking together so that although I had an itching desire to understand and an attentive care to hear the subject of their discourse.

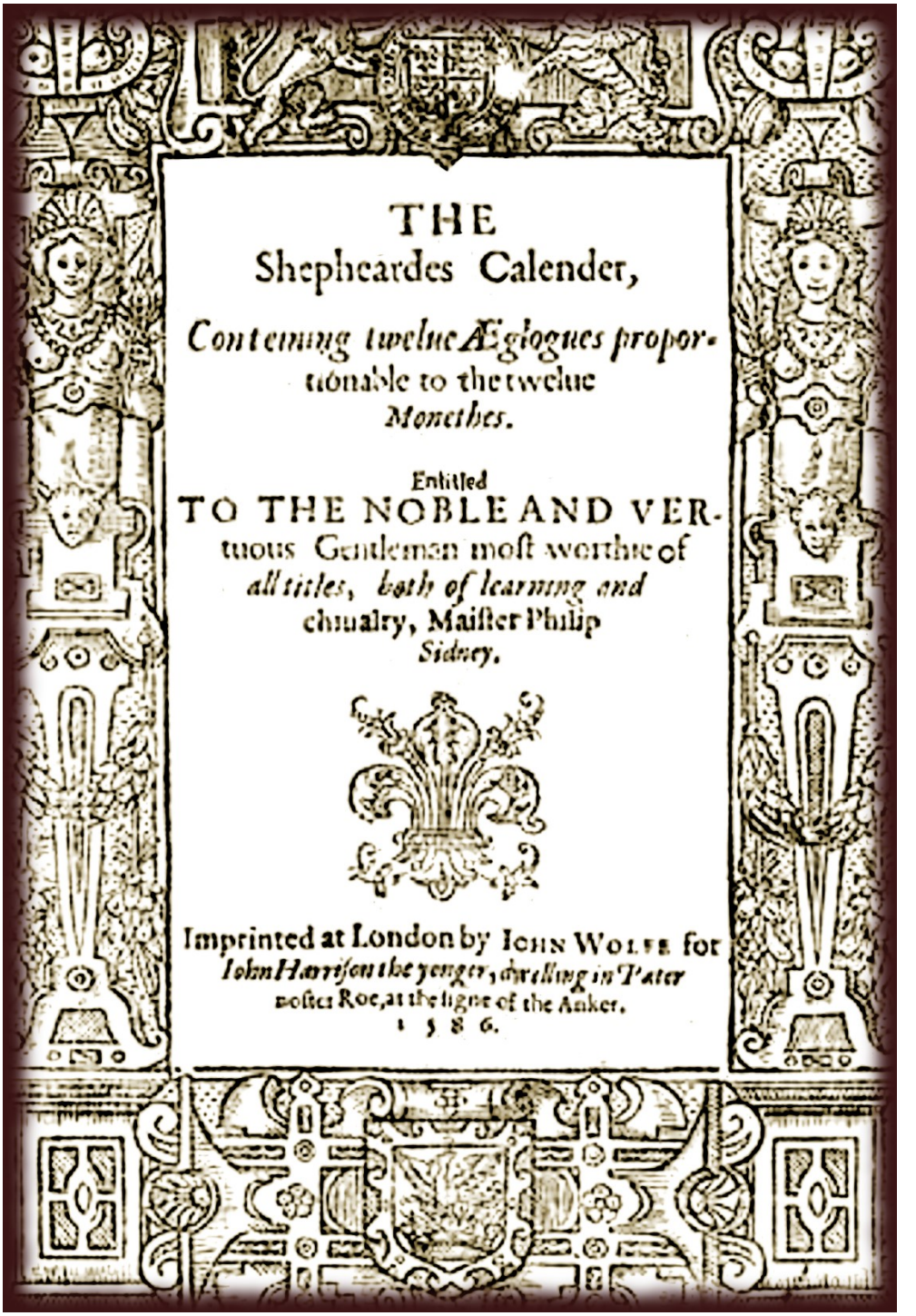
Yet, it was as possible for me to know what they did say as to make them stop talking. In the rear of this, I perceived an ancient man, on whose head the hand of age had snowed white hairs, come with a grave pace after them. I entreated, if it lay within the reach of his knowledge, to resolve me what the cause was for so many people and

most of them women, to flock together, or what business they should have in such a remote and by-place so early in the morning. This old father without any peevishness (which is a passion common to his age) first smiled in my face, then took me by the hand, and began to open the mysteries of their meeting and his own being there in this manner.

Son, said he, for so I may properly call thee, because smoothness and alacrity, the characters of youth, fit on thy unwrinkled forehead, these women, your eyes did lately take notice of, are creatures so ignorantly obstinate that neither the mild entreaties of a friend can persuade them from their follies nor the bad report of an enemy dissuade them from their perversions. The party to whom they come is a bird of whose kind I think there are but few living. For he professes himself to be a wise man, and the cause of their coming is to be told where to find either money, silver spoons, rings, gowns, plate, or linen which they have lost. Some come to know how many children they shall have, some how many husbands and which shall love them best. Others come about other business. But in general, all of them want to know something which at the last, comes to nothing. And I myself, like a holy-day fool, have been there at least a half-**score** times, only to give my money away and to be laughed at. Though I have words enough, he will promise more than twenty **courtiers**, talk more for pay than half a score lawyers, and lie more than twenty **chronologists**. Yet with some trick or evasion, he will come clearly off without being suspected for an imposter, especially if he has some man on hand, he thinks he dare work on, as he hath done to me, for example.

For going to the cross one Sunday morning to hear a sermon, some Mercurian and nimble fingered pick-pocket, that had more mind on my purse then the preacher, got it with **sixteen pounds** so that I went home lighter by two stone then I went out. After I had fretted much, and to no purpose, I used all the means I could to recover my loss. I went to the keepers of **Newgate Prison** who know where thieves filch in every part of the city. Yet still I came home a greater loser then I went out. For always being in hope to find that which I lost, I lost more by bribing one **knave** to discover another. At the last, it was my bad fortune to meet with an old woman that put a

greater confidence in the **Kabbalah, Talmud, Shepheardes Calendar**, and books of palmistry, then any part of the bible.



THE
Shepheardes Calender,

Conteining twelue Æglogues proportionable to the twelue Monethes.

Entitled
TO THE NOBLE AND VERtuous Gentleman most worthie of *all titles, both of learning and* chiualry, Maister Philip *Sidney.*

Imprinted at London by Iohn Wolfe for *Iohn Harrison the yonger*, dwelling in Paternoster Roe, at the signe of the Anker.
1586.

She advised me to repair to Doctor P. S. in More-fields at the upper end of this alley, and if art could help me to it again, I should be sure to hear of it. This draught of good news this old woman gave me to quench the thirst of my desire, I drank in at mine ears as greedily as a man sick of a burning fever will the coolest julep. Given this piece of news, I instantly went to Master Doctor who perceiving me to be one that loved gold well, because at my age one is commonly covetous, thought the better to work upon me. For his doctor-ship had the art to hold me in hand three weeks in which time he made the sixteen pounds I first lost into twenty pounds lost. And when all came to a period, he told me that he had labored hard for me and at the last by his no small industry and pains had found out the thief that had my money had fled into the **Low Countries** because there were many warrants out to apprehend him. For many thefts and burglaries this man had committed, and if it pleased me to take shipping and sail thither, I should be sure to find him at the Labor-In-Vain in Bred-Awe.

But this comfort went as cold to my heart as the sentence of death to a man that stands arraigned at the bar. For I had rather go five thousand miles by land then five miles by sea. And if it had been a hundred pounds I had lost, I would rather have given as much more then hazard myself by water. Yet howsoever I may doubt, nay truly resolve myself that he hath palpably cheated me, yet it was impossible to prove him a liar, except I meant to take more pains about it then it was worth. Therefore, as patiently as I am able, I am going home again, purposing hereafter to take heed of two pick-pockets, the one that met with me in Paul's Churchyard and the other, the Doctor in Morefields that robbed me as well as the first, who in my mind hath deserved for his artificial cheating the **pillory** as well as the other did the gallows for stealing.

Thus, sir, according to my weak ability, have I discoursed to you the condition of him, to whom these women and myself come, the cause of our coming and his manner of deluding us. For howsoever he professes himself to have an absolute and exquisite knowledge in philosophy, astronomy, **physic**, metaphysics, and mathematics, yet if a scholar had him in handling, he should find him as mere a **mountebank**, as ever sold sophistications in Italy or the low countries.

Chapter 2 Notes

The **4 pounds** the astrologer fleeced the old man out of, in 1620, is worth around £1,131 (pounds) today, give or take. ($1,395 US dollars, €1,270 Euros, or ¥9,971 Chinese Yuan) (Calculated with an online Inflation Calculator.)

16 pounds of English money, in 1620, had the purchasing power of about £4,526 today. ($5,582, €5,084, ¥39,903). As you can see, 16 pounds back then was no chicken feed. (21)

Courtier - A ruler's court was where the king and/or queen met with courtiers or important people in order to obtain advice and make decisions. Courtiers were the precursors of politicians and lobbyists and like them made many promises which often weren't kept. (21)

Chronologists determine the dates and sequence of events. Apparently in Melton's time, they weren't too accurate. (21)

Kabbalah – A branch of Judaic thought and practice which uses ancient texts like the Zohar, which delves into the mystical aspects of the first five books of the Bible as its guide. Quote from Zohar, *Love is a strong as death.* (22)

Knave – Dishonest scoundrel, swindler or person of low rank. (21)

Low Countries – or Low Lands. In 1620, the low countries consisted of numerous small independent states on or near the coastal regions of northwestern Europe. Today it usually is a referral to The Netherlands and Belgium. (23)

Newgate – London's Newgate Prison (1188-1902), was notorious for its cruel conditions and frequent executions. William Penn was an inmate at Newgate before he went on to found the colony of Pennsylvania. (21)

Mountebank – A deceptive person trying to cheat others out of money. (23)

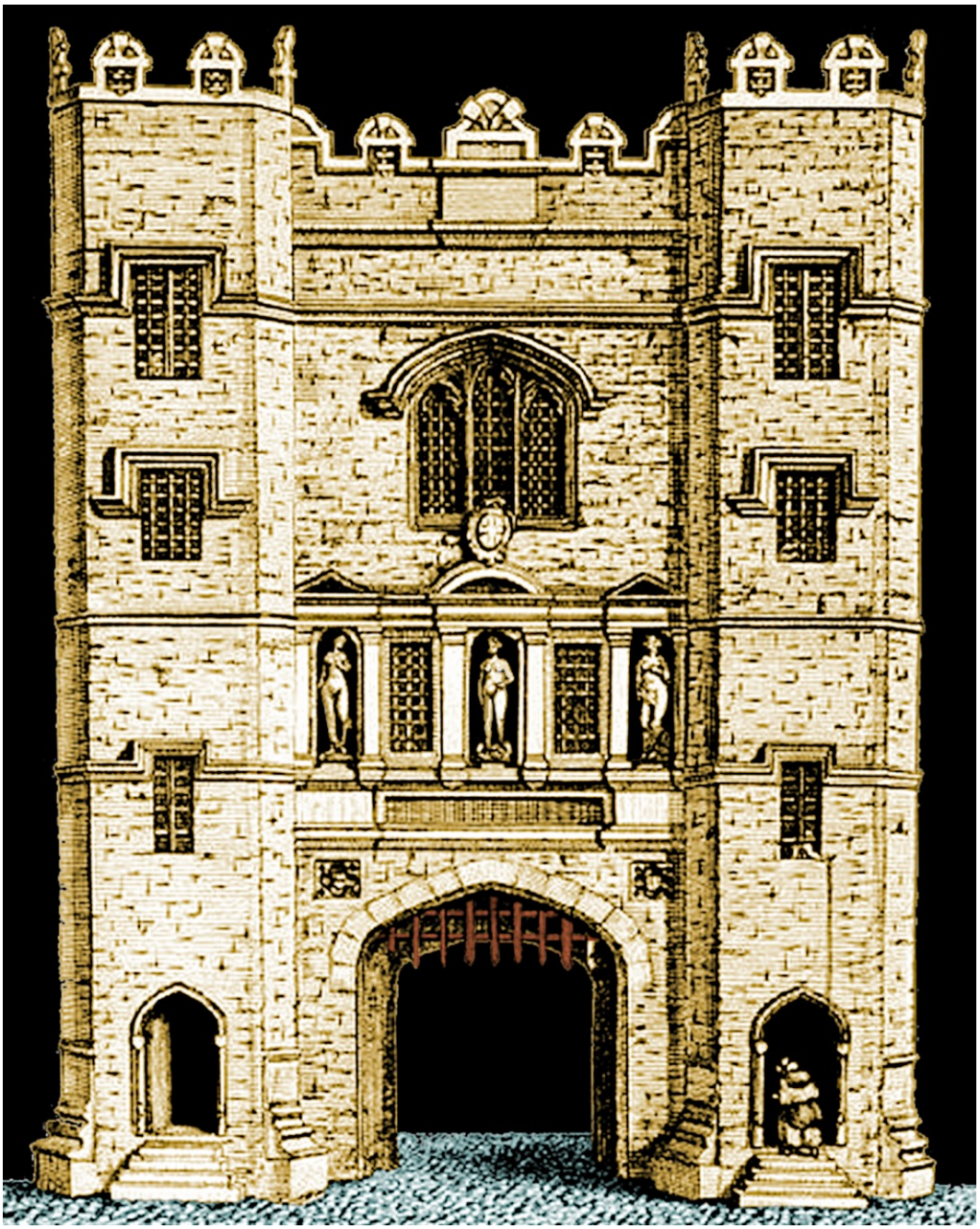
Physic is an old term referring to medicine or medical treatment. (23)

Pillory are wooden stocks through which the offender's hands and head were locked into. Located in a public place, a prisoner in the pillory would be verbally abused, physically abused, and even killed by townsfolk. (23)

Score in this context means twenty. Half score means ten. (21)

Shepheardes Calendar - A popular work written by Edmund Spenser composed of many stories and poems. The events all take place over the course of a year and are at times symbolic or allegorical.

There were five editions published between 1579 and 1597. (22)
Talmud – The main book explaining Jewish religious law and theology. Paraphrased Quotes: *"Sin is sweet in the beginning but bitter in the end." "Don't decide if someone is good until you see how they are at home." "A wise person can learn from anyone."* (22)



Newgate Prison with its odd choice of decorative statues.

Chapter 3
The Master Doctor

John Melton meets the astrologer who is holding a mathematical glass and spherical astrolabe.

The old man had no sooner delivered me this relation but had gone away from me. Therefore, seeing he was importunate to be gone, I only should myself be grateful in thanking him for his kindness. So, he went homewards and I into my garden. But now my mind was quite transported from the sweetness of that place and only fixed on the subtilty of the doctor and his politic answer to the old man about the recovery of his money. I could not be at quiet with myself while I was truly resolved of the art of this stargazing. Therefore, on a morning which was as calm as I wished my thoughts now were, I put on a suit of coarse **Northern Dozens** with all accoutrements that were most suitable to that homeliness and with all expedition went to Master Doctor. Hastily knocking at his worship's door, there came

running down the stairs with a nimble dexterity his boy, the little Mephistopheles, demanding with whom I would speak and to whom, in a broad Somersetshire language I answered, *"With Master Doctor upon an earnest business."* Upon the delivery of this message, this young spirit, like exhaled dew, nimbly flew away from me. Upon an instant, like a flash of lightning, he was in my bosom again. Then, without any more questions, marshalled me up into his master's study, who sat in this manner following.

Before a square table, covered with a green carpet on which lay a huge book in Folio, wide open, full of strange characters, such as the Egyptians and **Chaldeans** were never guilty of. Not far from that a silver wand plus a **watering pot** with all the superstitious or rather feigned instruments of his **cozening** art. And to put a fairer color on his black and foul science, on his head he had a four cornered cap, on his back a fair gown, but made in a strange fashion. In his right hand he held an **astrolabe**, in his left a **mathematical glass**. At the first view, there was no man that came to him who could offer him for his advice anything less than a **Jacobus**, and the meanest half a piece, although he peradventure, rather than have nothing, would be content with a brace of two pence [2 pennies].

Gold Jacobus Coin – The inscription is Latin for - James, by the grace of God, of Great Britain, France and Ireland, King.

I no sooner came into his study but I did him the reverence belonging to his Doctor-ship, and stood as long bare to him, as a poor country client that sues a Will in Forma Pauperis [poor form] to his hungry lawyer. At the last, with the expense of many leg (and may it please your Worship), I told him that the cause of my coming was that having lately lost, at the King's Bench Bar in Westminster Hall, a chain of gold of three hundred links, therefore I came to his Doctorship, having been informed that his art could bring it to light again.
So, putting my hand into my leather pouch, I greased his ever-dry palms with an **Angel**. No sooner had he a feeling of my bounty, but he began to be more liberal to me of his tongue then I was to him of my purse. And while I stood leaning on my staff, he delivered this empiric-like oration in this manner.

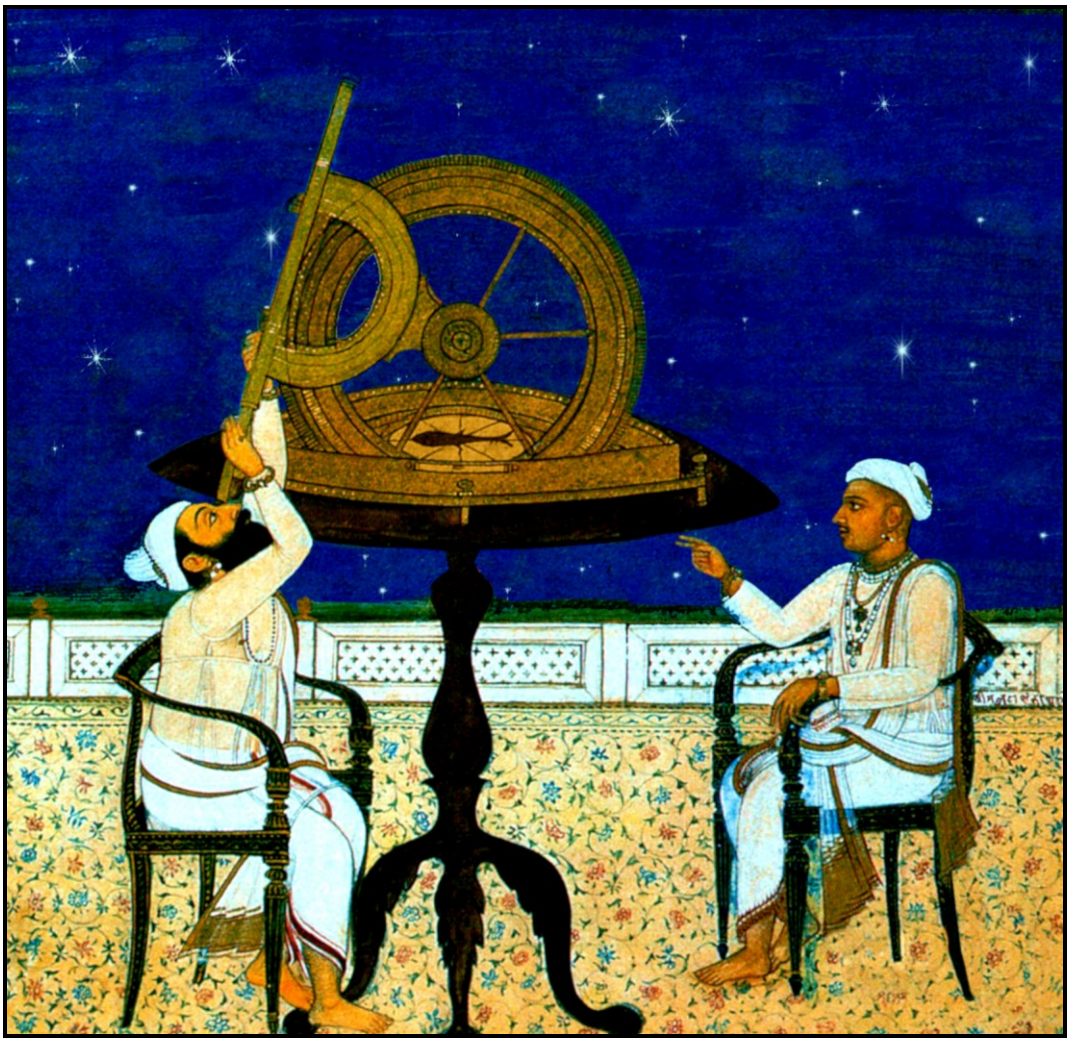
The Figure-Caster's Oration

Honest friend, the loss you have sustained is so great that I make no doubt what you now have given or hereafter shall give will not come forced or wracked from you, but voluntary and free. For it is wisdom in a man to adventure small things to regain greater where there is a possibility of obtaining. He is not worthy of money, who will not seek after it, and he cannot truly judge how to value so precious a metal as gold that is not stung with the loss of it. Therefore, Sir, your care deserves a redress and this book (meaning his Ephemerides) with my art and industry shall be the instrumental causes to make you happy in the recovery of that, which is worthy both of my care and your cost. And to put you in some hope, if that man who has your chain lives either within the horizon of England, France, Spain, Italy, or the low countries, I will undertake to show you him and in what place and what company he is in. There is not a spirit either of the Fire, Air, Earth, or Water, but I have at my command as readily as any gallant hath his page or foot-boy. I can conjure them all together and make them trot up and down the city leaving not a pick-pocket, guild, life, decoy or driver's horse un-surveyed.
Look here Sir, (with that, he advanced his mathematical glass) with this instrument first devised by that learned man in our art, **Hermes Trismegistus**, otherwise called Mercurius, I can see all things done in Christendom. If in the daytime I look in it, I will as easily see what

is done in the city just like the sun. There cannot a withered faced lady paint her decayed countenance at her chamber window and set a fair gloss on it with her **fucus'** and Italian tinctures, but I see her as perfectly as her she-secretary and her chambermaid. In a jail, a book-keeper and a constable share a poor man's fees, who the night before was brought into prison because he would not give the blinking **Beadle** or begging Watchman a tester [sixpence]. Yet I see it as easily as their fellow **bawd**-like door keeper. There cannot be a justice clerk, who may be more just then his master, who takes a bribe of a noted cut-purse whose name, by the way, stands at least twenty several times upon record in the Newgate Prison Book, but that I perceive it as well as the **doxy** who brought him in.

In the night time if I stand with this instrument in my hand, I can see what is done in the city as well as the man in the moon. There cannot a drunkard come reeling out of a tavern at twelve o'clock at night but he is as manifest before me as he is to the purser who beat him out of doors after the drunkard had spent all his money. I can see the commanding constable and the drowsy Watchman sit nodding in a stall while a company of roaring boys, alias Brothers of the Sword, come by first swearing them awake, then out of their authority who in spite of their teeth will crave leave to pass by them. There cannot a tradesman's puritanical wife rise early in a morning, under the pretense of hearing a lecture, but I know where she goes as well as the foreman of her shop that assists her. Nay, Sir, I have seen the **Pope** go in his pontifical horse drawn bus with his whole herd of cardinals to Saint Peter's Church in Rome, as often as any citizen hath seen the right honorable Lord Mayor go to Paul's-Cross in London. As for **Prester Jacke**, the **Great Mogul**, the **Sophy of Persia**, and the Great Turk, I can see them as often as I do my boy that is never from my elbow. And all this is done by Astrology, by sacred astrology, Divine Astrology, the Art of Arts, the Science of Sciences, for it is the ancient, the most authentic, the most excellent Art in the World. For old Father Adam was both an astronomer and astrologer, as was **Abraham** and all the patriarchs. Nay, I will assure you the students of our art have been famous in all countries for **Porphyrius** and **Apuleius** derive the original of Magic from the Persians although **Suidas** will have it from the **Maguseans**, and from them he

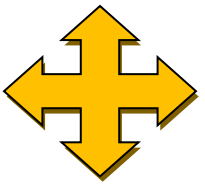
calls them Magi. The Latins call us wise men; the Grecians call us philosophers; the Indians, **gymnosophists**; the Egyptians, priests; the Kabbalists, prophets; to the Babylonians and Assyrians, we are **Chaldeans**; the Frenchmen, call us **Bards**.



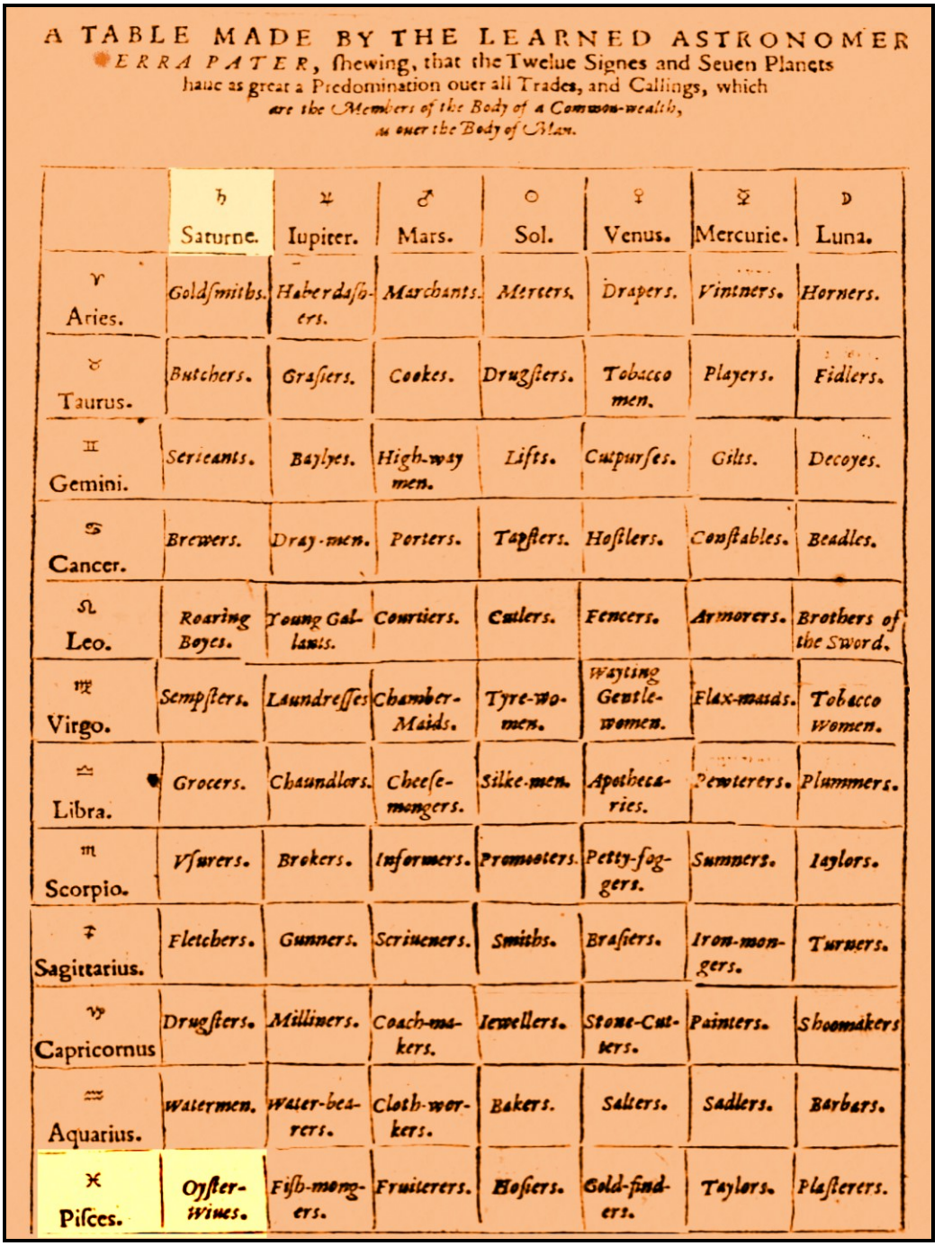
Persian Astronomers

And many excellent and eminent men have flourished in this knowledge. Among the Persians, Zoroaster, who laughed when he was born. Also: **Numa Pompilius** among the Roman's; **Thesbion** among the Gymnosophist; **Hermes** among the Egyptians; **Bude** among the Babylonians; **Zamelix** among the **Thracians**; and **Abaris** among the **Hyperborean**. A thousand more besides these were

excellent astronomers and astrologers; as **Ptolemaeus** whom some, though very foolish in their opinion, held to be the first astronomer that ever was. Also, the great minds; **Mashallah**, Aboasar, Abenagel, Alchibichius, Albumazar, Abraham, Auneztra, Al Ghazali, Hermes Trismegistus, Aratus, Hyginus, and **Thabit**, after who did arise, Maternus, that famous Mathematician, then **Georgius Purbachius**, after who followed **Johannes de Monte Regio, Alphsus King of Castile**, as his tables can testify. Was not broad-shouldered **Atlas** that was bigger than the **Great Porter** an admirable Astronomer and Astrologer? Was not **Erra Pater** (whom I had almost forgot) a rare fellow at astronomy? Yes, as this his table can testify, which he made I know not how many years since, in an unknown language; but now faithfully translated into the English tongue by myself.



[According to the following table, your baby will have an interesting career. However, it may not be a virtuous one. Keep in mind that a lower-case **s** sometimes looks like a cursive lower-case **f**. The difference is that the **s** won't have the horizontal stroke the **f** does.]



A TABLE MADE BY THE LEARNED ASTRONOMER
ERRA PATER, shewing, that the Twelue Signes and Seuen Planets
haue as great a Predomination ouer all Trades, and Callings, which
are the Members of the Body of a Common-wealth,
as ouer the Body of Man.

	♄ Saturne.	♃ Iupiter.	♂ Mars.	☉ Sol.	♀ Venus.	☿ Mercurie.	☽ Luna.
♈ Aries.	Goldſmiths.	Haberdaſhers.	Marchants.	Mercers.	Drapers.	Vintners.	Horners.
♉ Taurus.	Butchers.	Graſiers.	Cookes.	Drugſters.	Tobacco men.	Players.	Fidlers.
♊ Gemini.	Serieants.	Baylyes.	High-way men.	Lifts.	Cutpurſes.	Gilts.	Decoyes.
♋ Cancer.	Brewers.	Dray-men.	Porters.	Tapſters.	Hoſtlers.	Conſtables.	Beadles.
♌ Leo.	Roaring Boyes.	Young Gallants.	Courtiers.	Cutlers.	Fencers.	Armorers.	Brothers of the Sword.
♍ Virgo.	Sempſters.	Laundreſſes	Chamber-Maids.	Tyre-women.	Waiting Gentlewomen.	Flax-maids.	Tobacco Women.
♎ Libra.	Grocers.	Chaundlers.	Cheeſe-mongers.	Silke-men.	Apothecaries.	Pewterers.	Plummers.
♏ Scorpio.	Vſurers.	Brokers.	Informers.	Promooters.	Petty-foggers.	Sumners.	Iaylors.
♐ Sagittarius.	Fletchers.	Gunners.	Scriueners.	Smiths.	Braſiers.	Iron-mongers.	Turners.
♑ Capricornus	Drugſters.	Milliners.	Coach-makers.	Iewellers.	Stone-Cutters.	Painters.	Shoomakers
♒ Aquarius.	Watermen.	Water-bearers.	Cloth-workers.	Bakers.	Saliers.	Sadlers.	Barbars.
♓ Piſces.	Oyſter-wiues.	Fiſh-mongers.	Fruiterers.	Hoſiers.	Gold-finders.	Taylors.	Plaſterers.

Astrologer's Table, claimed to be by Erra Pater. The above chart was used to predict future careers for newborns. To see if it predicted your career correctly, check under what sign and ruling celestial object (i.e. planet, sun-Sol, or moon-Luna) you were born. Then see if the predicted outcome is the same as your previous, present, or hopefully future employment. For example, if you are a Pisces born under Saturn, you were, are, or will be an Oyster-wife. (BTW: Oyster-wife meeting this Tuesday to discuss new shucking techniques and for fish and chips, yum!)

What think you Sir, was not this learned artist (speaking of himself) deeply read in the large leaved book of the heavens? Do not you think he could learnedly discourse of the poles, spheres, orbs, circumferences, circles, centers, diameters, the zodiac, the zenith, the Artic, and Antarctic poles, the Tropics of Capricorn and Cancer? I am as well acquainted with the twelve signs in heaven as any tradesman with those in Cheapside market and could run over the nature of the seven planets as nimbly as a French vaulter over the ropes. And I myself (but I know this kind of learning is out of your element) could discourse to you what a sullen fellow Saturn is on whom the permanent continuation of all things depends. And what a jovial fellow Jupiter is on the fecundity [increased fertility] of agent causes rely. What a quarreling swashbuckler Mars is on whom the swift expeditions of anything to the effect doth hang. What a hot fellow Sol [the sun] is whom all agent causes follow. What a wanton wench is Venus on whom the fecundity of all material causes looks after. What a merry fellow Mercury in whom manifold virtue doth flourish. And what a mad lass is Luna on whom the increase and decrease of human things consist. For know that the rich and golden harvest that I have gathered out of the sweet and fruitful fields of many learned men's works and carefully hoarded up in the garner of my breast. It hath made me full and copious in my knowledge so that there is no art and science, but I am as deeply and profoundly read in, as those that have taken the worshipful Degree of Doctor. I am so good a physique that every morning I have whole troops of madmen and others, sick of **sarpegnes**, gouts, epilepsies, fevers, and many others laboring under as dangerous diseases as these, send their urine to me. Never was a doctor so famous for when medicine will not prevail and that neither **Galen**, **Paracelsus**, Auecin, **Hippocrates**, nor all the heirs of **Asclepius** can cure them, I have a spirit that will fright any disease from the most dangerous and overspent patient. My skill in alchemy is so great that I can turn anything that is brought to me into as perfect gold as ever came out of the Indies. **Friar Bacon** was an ass, **Doctor Faustus** a fool, **Ripley** an empiric, and **Kelly** a coxcomb to me. They were not worthy to blow my bellows or look to my stills while I work for the **Philosopher's Stone**. But for Astrology, I can do that, which no profession, besides myself could ever reach unto.

The Astrologer: A self-proclaimed Master of masters.

For there is nothing lost but I can find again, nothing in hazard of losing but I can preserve safe and sure. I have given tradesmen Spirits that have kept their shops as faithfully as if they had twenty journeymen continually in it. There is not a part of the body, but I can give a Spirit to keep it safe and sound. Therefore, Sir, to conclude, assure yourself that if all my spirits and mine own endeavors can do you a pleasure (as you need not doubt of mine art) you shall not fail of your chain. So merrily return to your lodging again and repair to me tomorrow morning thirty minutes after six. And always remember to admire at the wonderful power of Sacred, Divine, and Heavenly Astrology.

When he had made an end of almost his endless discourse, wherewith he had so jaded and tired mine ears, I was as glad as any young **dotterel** that had made an escape from the claws of the **Puttock**-like catch poles. A sick man that is troubled with the tedious impertinent discourse of a prating nurse could not be more happy at her silence then I at his. For I was in doubt that his voluble tongue, being once on the wheel, would never have left running. The mountebank's drug tongue, the soldier's bombastic tongue, the lawyer's French tongue, the Welch tongue, nay all the tongues that were at the fall of **Babylon** (when they were all confusedly mingled together) could as well

be understood as his strange tongue. If I had been but as ignorant as he took me to be (supposing that I did not apprehend what did belong to his learned art of cozenage), he would have made me believe that his worth was correspondent to his words. At the last, recovering myself (for he had almost talked me out of my wits), I heartily thanked him. First for his learned discourse, secondly for his comfort, and thirdly and as speedily as I could, made him this answer, which I hope will prove as great a terror to all Figure-Casters as Newgate prison is to cut-purses.

Chapter 3 Notes

Keep in mind that definitions are from the 1600s. Friar Bacon is found under Friar Bacon not Bacon, Friar.

Abaris was a wise sage from Greek Mythology who read entrails, purified cities from plague, and traveled around the world flying on an Apollo's arrow (according to Heraclides Ponticus). Attn artists: A painting, drawing, or sculpture of Abaris flying on Apollo's arrow would be greatly appreciated. I couldn't find any depiction online. (Page 31)

Abraham - According to the Bible, God made a holy agreement with Abraham so that he would be the spiritual and literal first father of the Jewish people. {Possibly between 2000-1000 BC.} (30)

Alphsus King of Castile is a most likely a reference to the King of Castile, Alphonse or Alfonso X. Also known as Alfonso the Wise and Alfonso the Astrologer, King Alfonso promoted higher learning and appointed a diverse court of Christian, Muslim, and Jewish scholars. They translated and created many works on astronomy and astrology. A humorous quote attributed to King Alfonso, after someone explained the complicated mathematics behind Ptolemy's theorem was, *"If the Lord Almighty had consulted me embarking on creation thus, I should have recommended something simpler."* {1221 – 1284, 62 years} One interesting book his scholars translated from Arabic was Libro de los Juegos, which is Spanish for Book of Games. It contains examples and articles about three types of games: games of skill, games of chance, and games that combine both skill and chance. For example, chess, dice, and backgammon respectively. Search: 'Alfonso Book of Games', to find an English translation online. (31)

Angel – A coin worth 10 shillings or half pound in 1620. It depicts the Archangel Michael slaying a dragon which, back then, was a symbol of evil. (28)

◆◆◆

Historic British Coinage

Mite - 1/8th of a penny.
Farthing - 1/4th of a penny. The King James Bible uses mite and farthing to tell a quietly profound story in Mark 12:41-44.
Penny – In England, the plural for penny is pence rather than pennies. There are 12 pence in a schilling and 240 pence in a pound.
Tuppence - A coin worth 2 pence. Now, name a tune with tuppence in it. Hint: Umbrella flying nanny, dancing penguins.
Groat - Worth 4 pence. A groat will be mentioned later in the book.
Schilling (slang 'Bob')- Worth 12 pence. There are 20 schillings in a pound
Crown - Worth 5 schillings.
Pound (slang 'Quid') This can either be a coin or paper note.
Sovereign - A gold pound coin.
Guinea - A gold coin worth 252 pence. Math quiz: What is that in pounds and schillings?

◆◆◆

Apuleius wrote the book *The Golden Ass*. It's about a man who studies magic and accidently transforms himself into a donkey. John Melton would probably be unimpressed with this magic and say that he sees people transforming themselves into asses all the time. {125-170 AD, 45 years} (30)
Asclepius – The Greek god of medicine
Astrolabe – Shown in the cover picture is a spherical astrolabe or armillary sphere. This ancient tool, has the earth in the center and shows the position of the stars as they rotated around the earth. It was useful for astronomy and ship navigation. (27)
Atlas – In Greek mythology Atlas is a Titan who holds up the sky which is often depicted as a sphere. (31)

Atlas and a group of sleeping Hesperides, who are apparently off duty from guarding the golden apples.

Babylon – Melton is referring to the biblical story of the Tower of Babel. In the book of Genesis, God thwarted those trying to build a tower to the sky by making them suddenly speak in different languages. Since they couldn't understand each other, the project was abandoned. You can watch an intriguing and informative program on the Tower of Babel in the documentary series *Secrets*. (34)
Bard – Poet, reciter of epic poems, or singer. (30)
Bawd – A woman in charge of a brothel. (29)
Beadle – A parish officer who deals with small time offenders. (29)

Chaldeans - People of Chaldea lived in the southern Iraq and Kuwait region from c. 900 to 530 BC. Its cities included Babylon and Ur. Like the ancient Egyptians, they had a strong tradition of astronomy and astrology. The Chaldeans are mentioned multiple times in the Bible (Chaldees in the King James Version). The Bible tells that Abraham came from Ur, as did Lot, whose wife became a pillar of salt after she looked back while fleeing the burning city of Sodom (Genesis Chapter 19). Current evidence suggests that Abraham and Lot may have lived before the Chaldean civilization existed. (27)
Cozen means to deceive/defraud, through coaxing and trickery. (27)
Dotterel - A small bird species. (34)
Doctor Faustus or Johann Georg Faust was a German with dubious skill as a physician, alchemist, astrologer, and magician. He was often accused of fraud, and the Catholic church declared him in league with the devil. He became famous posthumously when stories about him selling his soul to the devil circulated, including Christopher Marlowe's play *The Tragical History of Doctor Faustus* (1604). There's an entertaining silent movie version from 1926 titled *Faust* online. {c. 1480 - c. 1540, 60 years}
Doxy – Mistress, lover, or prostitute. (29)
Ephemerides are charts and tables that show where spatial bodies will be in the skies on any given date and time. Ephemerides are used in astrology to predict the future.
Erra Pater is thought to have written *The Book of Knowledge* in the 1500s. It not only covers astrology, but also medical treatments like bloodletting, farming instruction such as when to manure fields, legal advice including an example of a Last Will, and how to forecast the future. Depending on the situation, a prediction regarding a future spouse could be, *"Accept the ring thy love doth give, for long in wedlock he'll not live."* {Entrance and exit dates unknown} (31)
Friar Bacon or Roger Bacon was a Franciscan friar, intellectual, author, and expert in numerous science disciplines, as well as mathematics, grammar, philosophy, and religion. A legend grew three centuries after his death that he had created a brazen or bronze head that could answer any question. {c. 1219 – 1292, 73 years} (33)
Note: **Monks** and **nuns** take vows of obedience to their religious orders and live in monasteries, abbeys, etc. They spend their days engaging in religious activities, doing chores, and perhaps making products, like fruitcake, to sell in order to earn funds for the monastery.

They have limited interaction with those outside the monastery walls. **Friars** and **Catholic Sisters** also take vows and engage in religious activities but live and work in the community.

Fucus is a plant-based makeup first used in ancient Greece. Today it is the name of a common seaweed that is used in lotions. (29)

Galen was an important Greek physician who made significant, though sometimes incorrect, contributions to medicine. He believed in the importance of a physician knowing philosophy in order to better understand a patient. In one experiment, Galen clamped the ureters (the little tubes through which urine travels from the kidneys to the bladder) of living apes. After observing the kidneys swell, Galen correctly concluded that the kidneys produced urine. What the apes concluded was not recorded. {129 – c. 210 AD, 81 years} (33)

Georgius Purbachius or Georg Von Peuerbach was an Austrian astronomer who simplified and clarified the works by Ptolemy so students could better understand them. He also lectured, predicted eclipses, and wrote out sine tables 500 years before electric calculators. {1423-1461, 38 years} (31)

Great Mogul was the title for the ruler of the Mughal Empire which in 1620, encompassed the upper two-thirds of India. The Great Mogul was a man named Jahangir. At age twelve, Jahangir had commanded soldiers during battle and as an adult he was a great lover of art. His autobiography is online. (29)

Great Porter refers to the Greek hero Heracles. The Roman version is named Hercules.

Great Turk was the Ruler or Sultan of the massive Ottoman Empire, which, in Melton's day, was larger than Europe. In 1620, sixteen-year-old Osman the Young was the Great Turk. He had attained the throne by age 14 and was strangled at age 18.

Gymnosophists were an ancient sect in India. Members wore little clothing and lived a contemplative and ascetic life (i.e. strict self-discipline, minimal food, denial of belongings and pleasures). (30)

Hermes Trismegistus – Either an ancient god or a prophet who wrote the Hermetica and foretold the coming of Christ. Modern scholars believe the Hermetica was written by multiple authors. (28)

Hermetica – Written in the 2nd century AD, these books of wisdom feature a wise teacher instructing a disciple about topics, such as the

Cosmos, Nature, God, and the Mind. Quotes: *"The punishment of desire is the agony of unfulfillment." "But the eternal God cannot and never could be born; He is, He has been, He will be always." "The excellence of the soul is understanding."*

Hippocrates is known as the Father of Medicine and for the Hippocratic Oath, a code of ethics for doctors. A form of this oath is still recited upon graduation by many doctors today. Hippocrates is credited for being the first person to believe that illness wasn't caused by gods but by natural causes. {c. 470 – c. 380 BC, 90 years} *Pronounced Hip-AWW-cruh-tees or, for phonetic followers of Bill and Ted, Hippo-crates.* (33)

Hyperborean is a mythical land located north of the North Wind. There, people lived long peaceful lives without disease, poverty, or war. If you should find this land, please let me know. (31)

Jacobus – A gold coin worth 20-25 shillings that featured the portrait of King James I, best known for the KJB. (27)

Johannes de Monte Regio or Regiomontanus was a Mathematician, Astronomer, and Astrologer who wrote, *"You who wish to study great and wonderful things, who wonder about the movement of the stars must read these theorems about triangles. Knowing these ideas will open the door to all of astronomy…"* I'm sure Georgius Purbachius would agree. {1436 – 1476, 40 years} (31)

Kelly – Edward Kelly was an English alchemist who claimed he could create gold. He couldn't and was imprisoned for it. He was also a medium who claimed to communicate with spirits and angels. During one of these conversations, an angel informed him that his colleague should share his wife with Kelly. This the gullible colleague did. {1555 – c. 1598, 33 years} (33)

Maguseans were an ancient group of Zoroastrians from Asia Minor, a region that covered west and central Turkey. (30)

Mashallah or Mashallah ibn Athari was a Persian astrologer, astronomer, mathematician, and author who lived where Iraq is now. A crater on the moon is named after him. (Spelled Messala in the original text) {740 – 815, 75 years} (31)

Mathematical Glass – It seems to be the medieval/renaissance version of today's Crystal Ball which reveals all. On the original book's cover, the mathematical glass the astrologer is holding looks like a prism or elongated tetrahedron. (27)

Northern Dozens is an old term for Kersey, which is cloth made out of coarse wool. This was often used to make clothing in medieval England. Shakespeare, alive during Melton's life, mentions northern dozens in his play *The Merchant of Venice.* (26)

Numa Pompilius was an elected Roman king who reigned 42 years and encouraged peace through promotion of religion and farming. Many stories of his life have not yet been verified. {753 – 673 BC, 80 years} (30)

Paracelsus was a European doctor who advocated the study of chemistry for students of medicine. He denounced untested theories, greedy pharmacists, works of ancient physicians like Galen, and putting substances like dung on wounds. Trivia: In the manga, *The Enchanter* by Izumi Kawachi, Paracelsus is a skeleton who doctors demons. {1493 – 1541, 47 years} (33)

Philosopher's Stone is a substance that can turn common metals into gold and silver as well as rejuvenate and extend a person's life indefinitely, like Rapunzel's hair in the movie *Tangled.* Her hair didn't make any gold, so it's not as good as the stone. On the other hand, the stone doesn't have a singing girl attached to it. But I digress. (33)

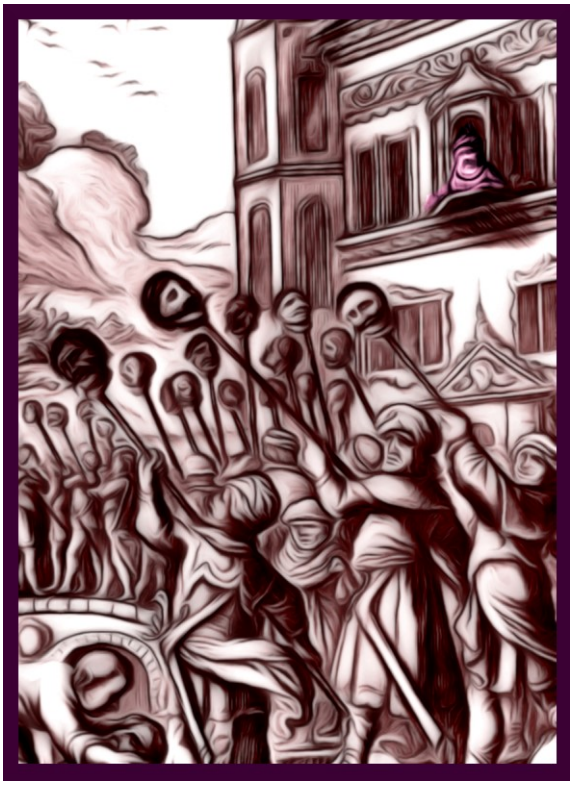
Porphyrius or Porphyry of Tyre, in Lebanon, was a philosopher and writer. *"…a man sails forth on an uncertain voyage, without having cast out any anchor of safety for himself other than faith and good hope…"* {233-305 AD, 72 years} (30)

Prester Jacke - Unknown. However, Jack used to be an informal substitution for the name John. Therefore, Melton may have been referring to Prester John. He was a priest, king, and crusader who ruled somewhere in the far east or Ethiopia. Modern scholars don't believe he existed. (29)

Pope – In 1620 the pope was Paul the Fifth (V). He had promised to protect Galileo from prosecution as long as he, the pope, lived. Unfortunately for Galileo, Paul V died in 1621. (29)

Ptolemaeus or Ptolemy was a remarkable mathematician, astronomer, and astrologer who lived in Egypt. He contributed important mathematical formulas and star charts, which predicted the rising and setting of planets, stars, and constellations during the course of a year. His book on astronomy was used and revered for fifteen centuries. Ptolemy mistakenly proclaimed that the Earth stood still while everything in the cosmos orbited around it. This incorrect theory also lasted about fifteen hundred years. {c. 100 - c. 170 AD, 70 years} (31)

Puttock – A general term for a several types of birds of prey. (34)
Ripley – George Ripley was a famous London alchemist who, among other things, wrote instruction on how to create the philosopher's stone which can turn ordinary metals into silver and gold and extend life indefinitely. {c. 1415 – 1490, 75 years} (33)
Sarpegnes or serpiginous is a description of a skin lesion that usually has a raised, pinkish-red, wavy pattern. (33)
Sophy of Persia – A reference to the Shah or Ruler of Persia which was located in what is now Iran. In 1620, the Shah was "Abbas the Great". A parade was held in his honor featuring his soldiers carrying their enemies' heads on poles. (29)



What a gruesome parade.

Suidas or Soudas was credited, during the medieval age, with having written a dictionary and encyclopedia hybrid titled *Suda* between 900 – 1000 AD. Modern scholars believe it is a compilation by multiple authors. There's a Suda online. However, it would be much more user friendly if they had a book version, at their site, you could read through with the peripheral information as endnotes. (30)

Thabit or Thabit ibn Qurra was an astronomer, physician, translator, writer, and brilliant mathematician who developed statics. This field in mechanics studies how a force reacts with an object at rest or in equilibrium. A moon crater was named in his honor using the Latin version of his name, Thebit. {836 – 901, 65 years} (31)

Thesbion, Bude, Zamelix – No information. If you have any information, about these three, write about it in an online review or article for the benefit of future historians and enthusiasts. (30,31)

Thracians refers to a group of tribes who inhabited the ancient land of Thrace located on the west side of the Black Sea. Men often had ten or more wives. Single ladies were free to have multiple lovers. Some Thracians were red-heads. Perhaps someday there will be a way to track your ancestry back to ancient civilizations like this one. (31)

Zoroaster or Zarathustra was an ancient prophet who founded the Zoroastrianism religion. *"One good deed is worth a thousand prayers."* {c. 628 - c. 551 BC, 77 years}

Watering pot – Water was used in medieval sorcery and for divining. (27)

Your Thoughts

Chapter 4
The Answer to the Figure-Caster

Sir, if you every day should trouble yourself or rather those that hear you with these long-winded exercises, you had need eat a great store of **licorice**, and if you lie so much to every man, as you have done to me, you best learn of **Simonides** the Art of Memory, for these two things are most requisite for those that talk and lie so much as you do. You have made a large astrological discourse only to make me a fool and prove yourself a knave. For cunningly in your exordium, you hearten me on to cheat myself, for doth not a man palpably cozen himself when he gives money to a knave that first cheats him before his face then laughs at him behind his back, which is the true custom of all Figure-Crafters of whose faculty you profess to be?

As for your instruments as your mathematical glass with which you can do wonders, your silver wand, watering pot, and four cornered cap are but mere superstitious ornaments, either borrowed from the Jews or Romans. And it is a question whether the Roman priests had these from the roguish conjurers or the conjurers from them. For just such ceremonies and exorcisms, the conjurers use upon their invocation of devils, the papist do in their invocations. For they exorcise and conjure their salt that it may not lose the savor and their water, which the ignorant people gape for as greedily as a raven will for cool air in the midst of July. This they call Holy Water.

Then they conjure their oil, their balm, their herbs, and their plants that they may have the virtue to influence and heal the sick and diseased. They conjure their candles that they may not burn blue, and bees that they may prosper and not sting any holy or religious friar when he dares adventure his bald crown nigh one of their hives. What is their Christening of bells, alters, pilgrimages, processions, images, holy airs, holy packages, flames, palms, and palm boughs, **albs**, **copes**, and **maniples**, vestments, miters, staves, fools, and fryer hoods, shells and bells, **paxes**, licking of rotten bones, creeping to wooden images and crosses, shaving of crowns, and a thousand of the like antic tricks, but flat sorcery and witchcraft?

And do not all these fooleries agree with the conjurers' rogueries? They, who always observe the time of the moon before they set their figure and when they have set their figure and spread their circle, first

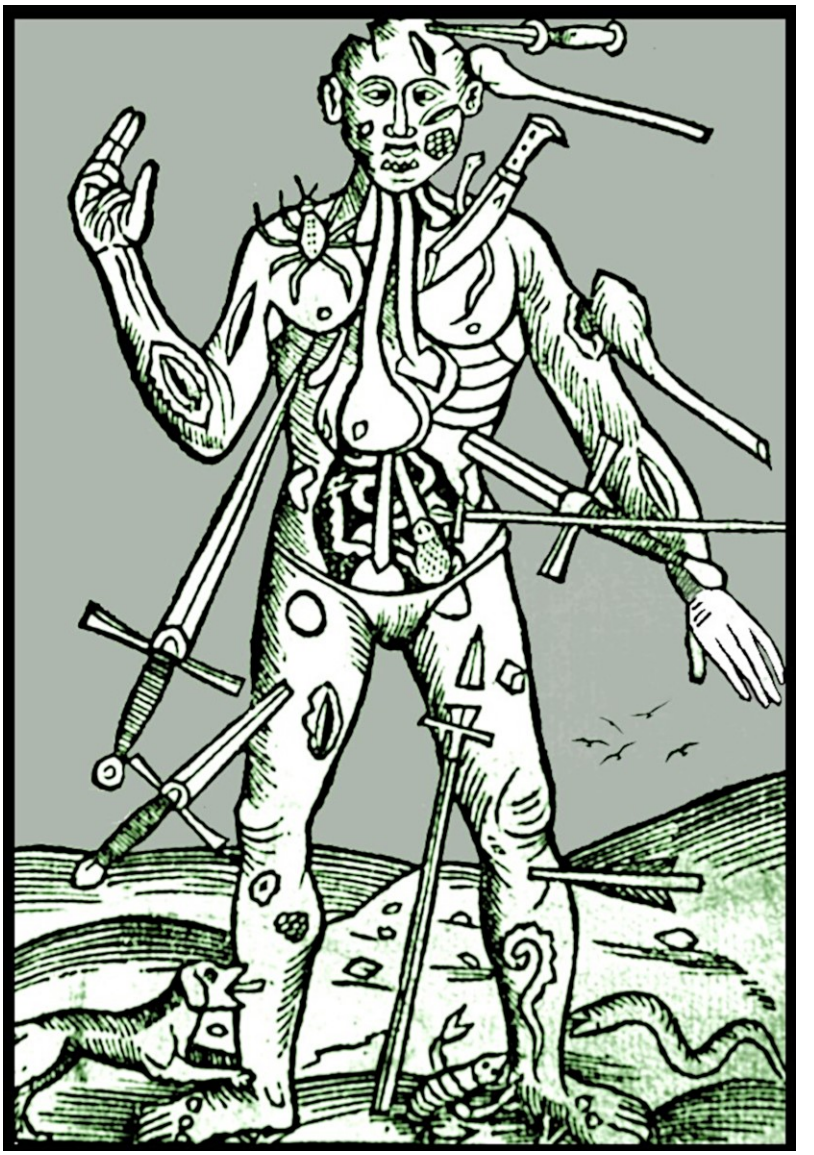
exorcise the wine and water which they sprinkle on their circle then mumble in an unknown language. Do they not cross and exorcise their **surplus**, their silver wand, gown, cap, and every instrument they use about their black and damnable art? Nay, they cross the place whereon they stand because they think the devil hath no power to come into it when they have blessed it. Therefore, I cannot be persuaded but that you had your ceremonies from the papist, who first had them from the **Jews** or Pagans or they from you. For you both cozen the poor blinded people after one manner, first of their souls by drawing them to superstition, secondly of their estates by defrauding them of their money, for which case both of you have devised these ceremonies.

Thus much for your instruments. Now for your authors you pile up on the neck of each other, I hold not lawful to be studied to an ill intent. And for most of them, I hold atheist and fellows whose works ought rather to be burnt for being stuffed full of blasphemy then to be read for our instruction or knowledge as hereafter I will show you. As for Adam, Abraham, or any of the **Twelve Patriarchs'** skill in conjuration, figure-casting, or raising a spirit, as you say, I am sure they practiced none. And for your knowledge in astronomy, this is my opinion of you, that you have as much skill of the poles in heaven as you have of the poles on Paul's Steeple.

Your skill in physique shall by no means make me (if I chance to fall sick) choose you for my doctor except I am weary of my life. For I shall be in more danger of death by taking your potions then I shall be of the disease. But indeed, for a man that desires present cure, I think you are excellent for because I make no doubt that you will hold him long in hand, and in this you and all other medi-casters and dog-leaches are happy because the sun doth always behold your good successes and the Earth covers all your ignorance.

There is a common saying, *"It is impossible for any physician to be skillful except he hath killed his thirty men."* But for your part, I dare swear if you should kill three hundred, as it may become something nigh that number because you have been a long practitioner, you would still remain but a quack-salving physician, one that it may be hath some little faint glimmering of the practice but nothing of the theory of this most learned and deep art. For being so illiterate as you are how can you, neither understanding the Greek or Latin tongues in which

the grounds of physique were first written, be so famous as you report yourself to be? Yet there is one thing in your large oration that would make a man believe you have some skill in physique, because you say that whole troupes of madmen come to you. In this a man may believe you. For if men were not mad and stark out of their wits, they would never come to you for your advice.



Wounded man depicts the various injuries a person can get.

There is nothing you have spoken that I can persuade myself you have said true but in this, in professing yourself an alchemist. For I dare undertake that if a man brings you a cartload of brass, iron, or pewter you can, in the time a man will go either into **Long Lane** or **Houndsditch**, turn it into as good gold as is in the richest **usurers** closed-shut pouch in the city. But for the Philosopher's Stone, I think you can find out the **quadrature** of a circle or a new way to the East Indies as soon as find out that. If you can find the Philosopher's Stone out for others, why cannot you as well for **yourself**? By this a man may perceive the roguery of all alchemist and the true nature of their art, which indeed is an art without art, whose beginning is stoutly to lie and whose end is miserably to beg. And to conclude, all these gold engendering chemists are arch-mists or leech-mists and make all those that follow them **lachry**-mists.

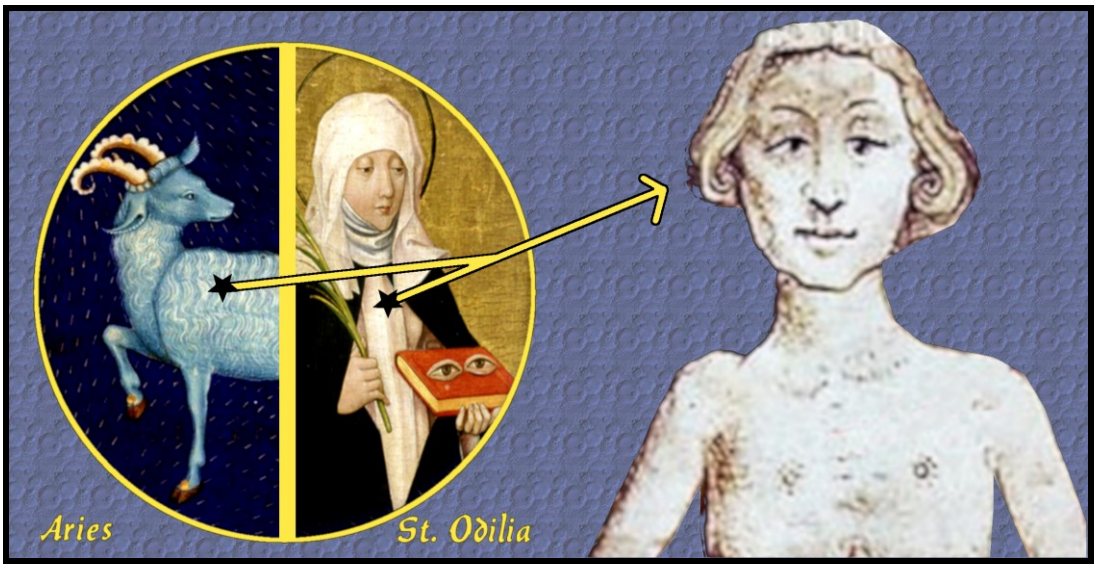
For your art, in giving men flyes and spirits to expel all ill luck from them, I think it is easier to be done and to as much purpose as the license and power **Pope Paul the third** gave to **Serena Maria Osorio** and twelve of her blood, who by the virtue of a pair of conjured beads could be forgiven the third part of their fines if they said but one **Pater Noster**, although it was said without devotion.

Also, your spirits for all trades, and to cure all diseases and to defend every part of the body is as pretty and quaint a deceit as that of the Romish religion who will sell any vocation a saint to keep, defend, and prosper it. For they hold that Saint Hugh and Saint Eustace guard hunters from perils and dangers so that the stag or buck may not hit them on the head with their horns. Saint Martin and Saint Urban guard all ale-knights, tavern-hunters, and drunkards from falling into the kennel as they go reeling to their lodgings. Saint Crispin and Crispinian defend all shoemakers. Saint Arnold preserves millers grinding the wheat; Saint Stephen, weavers.

They have saints also for cattle, Saint Anthony for hogs, Saint Loy for horses and kin, Saint Gallus for geese, Saint Wendelin for Sheep, and Saint Gertrude poisons all rats and mice so that none of these vermin were ever known to gnaw any friars' cheese or bacon.

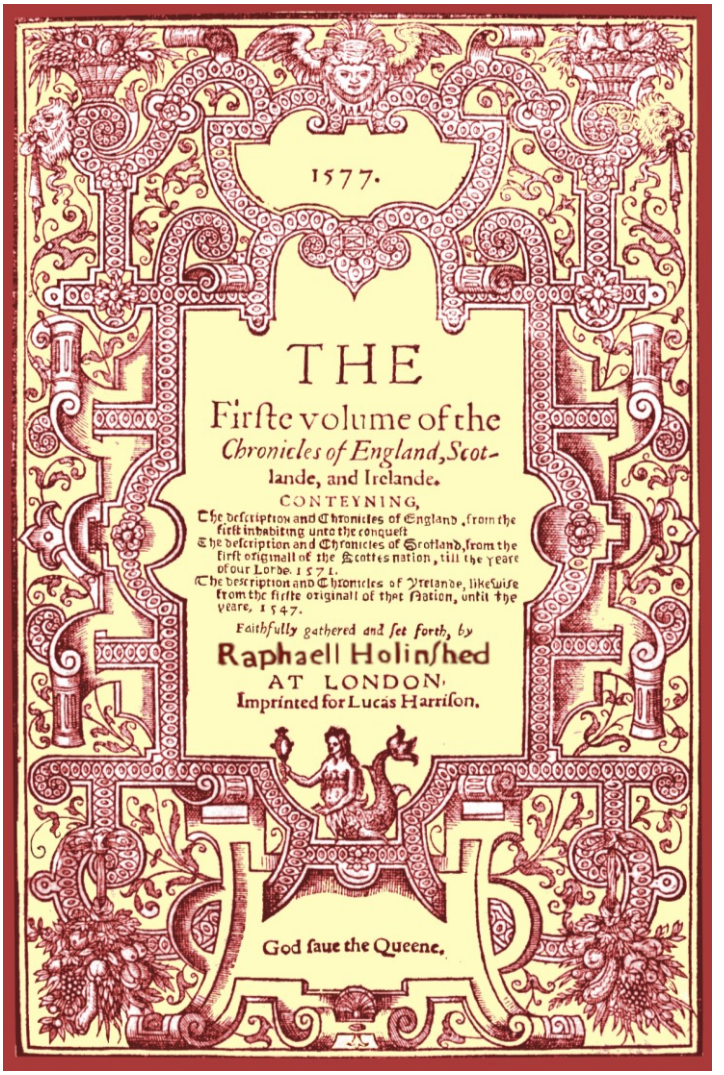
For diseases they hold that Saint John and Saint Valentine keep men, especially women from the falling sickness [epilepsy]. Saint Anthony heals all kind of fires though they be as hot as ever come out of any French Hospital. Saint Roch the pestilence, and that's the cause

(they say) so few of them died during the last great plague time. Saint Roman restores all mad people to their wits, Saint Job is good for the pocks [pox], and Saint Apollonia is as good at the toothache. Also, for every limb in man's body, they have a saint who protects it. S. Odilia keeps the head, instead of Aries;



S. Blaise is appointed to govern the neck instead of Taurus, S. Lawrence keeps back and shoulders instead of Gemini, Cancer, and Leo; **S. Erasmus** rules the belly with the entrails in the place of Libra and Scorpius; in the stead of Sagittarius, Capricorn, Aquarius, and Pisces, the Holy Church of Rome hath elected S. Burgarde, S. Rochus, S. Quirinus, S. John, and many others, which govern the thighs, feet, shins, and knees. All these things being truly considered, I'm impressed that there are so many tradesmen who break their bones, so many great rich men who die, and so many sicknesses and diseases in Italy and England, seeing that their saints have such power to drive illnesses away along with all those cunning men and women and their many charms who frighten suffering away as well. But if these things were true, doctors, apothecaries [pharmacists], and surgeons would be as poor as fiddlers, poets and alchemists. But I will give as much credit to the Romish Saints as to our English Mountebank spirits. For it was subtle Catholic friars and crafty English knaves who invented such rogueries only to beguile the poor people out of their money.

It may be, Sir, at the first you supposed me to be (because of my plain country habit) a woodcock bird to impale on your **spindle**. But to be plain with you, sir, your worship is deceived of me. For I can perceive you to be an arrant [complete & utter] knave. Your tricks are so thin and slight, that a man of a very dim understanding may see clean through them. Your discourse is neither knit together with the nerves of understanding, wit, art, judgement, or discretion. It hath no reality or essence in it. But you huddle a company of astronomical words together, lacking both coherence, method, and congruity. You power out whole dictionaries of strange words, talk as though you could repeat Dutch **Gallobelgicus** or English **Holinshed** without the book.


1577.

THE

Firſte volume of the *Chronicles of England, Scotlande, and Irelande.*

CONTEYNING,

The deſcription and Chronicles of England, from the firſt inhabityng unto the conqueſt.

The deſcription and Chronicles of Scotland, from the firſt originall of the Scottes nation, till the yeare of our Lorde. 1571.

The deſcription and Chronicles of Yrelande, likewiſe from the firſte originall of that Nation, until the yeare, 1547.

Faithfully gathered and ſet forth, by

Raphaell Holinſhed

AT LONDON,

Imprinted for Lucas Harriſon.

God ſaue the Queene.

You lie as if you had held **Herodotus** pen while he wrote the Nine Muses [*The Histories*]. To tell you true, Sir, I came not hither to find out a chain, for indeed I have lost none, but first to find out, then to express your rogueries. I think, if you had been a true wizard, it would be impossible I should have put a trick upon you, who claims that he is so excellent at astrology, which is the most cozening, cheating, and **coney-catching** of arts.

I perceive by your sweating I am very tedious to you. But, good Sir, be patient for I have given your tongue an uncontrollable liberty to speak in the defense of your art that hath been so beneficial to you. Therefore, I hope you will give me leave (if not, I will be so bold as to take it), to speak in the dispraise of it because it hath been so prejudicial to many.

If Figure-Casting be an art or science, why is it not a Liberal Science as well as all the others? Or why is it not studied as freely and as lawfully as the rest? Instead, the professor of it is forced to fly into such by-places, dark corners, and garden alleys as these. If you are ashamed to show the reasons, I will truly reveal them. They are so that the general eye of the world may not take notice of the foolery of those people and thus give them warning; or that your roguery may not become apparent and lead to a deserved punishment; or that you may be thought more famous in the opinion of the ignorant who suppose that such melancholy places best suit with such who study these arts. This may appear by the cunning man on the Bank-side, **Mother Broughton** in Chick-lane young **Master Olive** in **Turnbull** street, the shag-haired wizard in Pepper Alley, the **surgeon** with the bagpipe cheeks, **Doctor Forman** at Lambeth, and you here in Moorfields, and many such imposters that are like the **Birds of Wonder** which flee the light of the city.

Again, there is no art or science but that the definition shows the excellence of it.

Grammar is the science of speaking and writing truly, the fountain and original of all arts.

Logic: The Art of Arts, the Science of Sciences, that makes way for the beginning of all methods and an art that by disputing finds out the truth. Rhetoric is an Art, teaching to speak elegantly by tropes and figures.

Arithmetic is the Doctrine of Numbers.
Music: The harmonious faculty of weighing the differences of sounds by sense and reason.
Geometry: The discipline of immoveable greatness and the contemplative description of forms.
Astronomy: Certain as both law and rule as it considers the motion of superior bodies.
Philosophy: The knowledge of divine and humane things joined with the study of living well.
Physique: The art of curing and healing the sick and diseased.

But for your astrology, your sacred astrology, your divine astrology, I never read that any divine Father or preacher ever gave any commendable description of it. Indeed, some of what that wise sect you profile yourself to be of have endeavored to illustrate and beautify with one of whole authority, I will not allow of, because ***Divinity*** (the Queen and Mistress of the Arts) doth deny it. Therefore, because there is no true description of this art, if the students of it will think themselves beholding to me, I will furnish them with one.

Chapter 4 Notes

Albs, copes, maniples are ceremonial clothing worn by Catholic priests and other select members of the church. (Page 44)
Birds of Wonder is perhaps a reference to owls. In medieval times, owls were considered unclean and ill-omened. They hid from the light which was symbolic of those who hide from God's light and do evil in the dark. (50)
Coney-Catching – Theft through trickery. Coney, at that time, was another word for rabbit. (50)
Doctor Forman - Simon Forman was an astrologer, occultist, physician, and surgeon who used astrology-based treatments. Spelled Fore-man in the original text. {1552 - 1611, 58 years} (50)
Gallobelgicus – Mercurius Gallobelgicus was a semi-annual news periodical compiled by a Dutchman and first distributed in Germany in 1592. (49)
Holinshed – Holinshed's Chronicles, first published in 1577, was a

multivolume set of British history. It was used as a resource by playwright William Shakespeare. (49)

Herodotus was known as The Father of History for writing one of the first history books titled *The Histories*. To his critics he was known as The Father of Lies due to errors and apparent falsifications. *The Histories* was later divided into nine volumes and is sometimes referred to as The *Nine Muses*. It remains an important resource for historians. {c. 484 BC – c. 425 BC, 59 years} (50)

Jews – Astrology was practiced among some of the Jewish community during medieval times. It was endorsed by the Hebrew religious scholar Abraham ibn Ezra who called it "a sublime science." The following image is from a zodiac wheel from a medieval Synagogue. (45)

Hebrew Zodiac 500's AD

Lachry – Prefix for tears. Those who believe in alchemists end up as lachry-mists (i.e. in tears). (47)

Licorice – In the original text is the world Lycoris. Melton was almost certainly referring to licorice root since the flower species Lycoris wasn't introduced outside of Asia until the 1850s. In those days, licorice root was used in traditional medicine for stomach problems and for flavoring. Centuries later licorice root was found in King Tut's tomb. (44)

Long Lane, Houndsditch were two roads in London. Houndsditch was originally a ditch where waste and dead dogs were discarded. (47)

Mother Broughton, Master Olive, etc. Other Figure-Casters from the region. (50)

Pope Paul III waged war against Protestant states, imposed high taxes, reorganized the Spanish Inquisition, employed Michelangelo to paint a mural on the wall of the Sistine chapel, and sought church reforms. He wrote a papal Bull (i.e. a declaration which Catholics must follow) that natives of the Americas are human beings and were no longer to be enslaved. A year later Pope Paul III wrote a letter which weakened the Bull and led to American natives being enslaved again. {1468 - 1549, 81 years. Pope for 15 years.} (47)

Pater Noster – Latin for Lord's Prayer, i.e. *"Our Father who art in heaven hallowed be thy name…"* Matthew 6:9-13. (47)

Paxes is plural for Pax which is a table on which sacred objects are placed. (44)

Quadrature – The area of a circle or curve. (47)

S. Erasmus or Saint Elmo was an early Christian who was successfully hiding from Roman persecution until an angel advised him to return home to Formia (Italy). This resulted in Erasmus suffering one horrific torture after another and finally dying after his stomach was slit open. Hence, he is the patron saint of abdominal problems. Moral: Be judicious in taking advice, even from angels. {Died c. 303 AD} (48)

Note: Initially, I thought that Melton was referring to Desiderius Erasmus who was a Catholic scholar, writer, humanist, and secretly gay. While opposed to Martin Luther, he worked to reform the Catholic church with such works as his booklet *In Praise of Folly*. In it, Folly tells of her great deeds. For, how many great accomplishments would have been commenced without Folly or how many people

would get or stay married, if not for Folly? And yet, she has no temple or statue in her honor. What's interesting is that Folly makes comments very similar to Melton regarding Saints. *"…one* [saint] *is good for the toothache; another for groaning women; a third for stolen goods; a fourth for making a voyage prosperous, and a fifth to cure sheep of the rot; and so of the rest…" In Praise of Folly* is online. {Desiderius Erasmus: 1466 – 1536, 69 years} {Folly: b. first human - d. last human}

Serena Maria Osorio is likely a reference to the serene Maria Osorio Pimentel, wife of viceroy Pedro Alvarez de Toledo who ruled Naples (Italy) on the behalf of Spain. What Maria needed to be forgiven of was not found. Her husband, Pedro, had a ruined Naples rebuilt, criminals publicly executed, and brought in the Spanish Inquisition, though it was later rescinded. {Maria 1490 – 1539, 49 years} (47)

Simonides of Ceos was a Greek poet who was credited with developing a memory system called the Method of Loci where you associate what you wanted to remember with objects in a familiar environment like a home or neighborhood. For example, if you wanted to remember 12 people's names, you could think of your living room and associate the names with things in the room as you mentally look through it. So, as you mentally visualize the carpet you associate it with the name Charlotte, then the fireplace with Franklin, mantel with Mia, picture with Thomas, etc. The items and names don't have to start with the same letter or match somehow, but it helps. After memorizing the associations, when you meet the people again, you mentally look through the living room until you find the object which helps you to recall the name. *"What's his name again? Let's see, carpet-no, fireplace, ah Franklin".* {c. 556 - 468 BC, 88 years} (44)

Spindle - Original text: ...a Woodcock fit for your spindge. (49)

Surgeon – Original text: Chirurgion, which is an old spelling of Surgeon. "Surgeon with the bagpipe cheeks." (50)

Surplus – Melton probably meant surplice which is another Catholic vestment worn during Mass. (44)

Turnbull Street, also called Turnmill Street, was known for high levels of crime and prostitution. It became slang for depravity. (50)

Twelve Patriarchs is a reference to the 12 sons of Jacob from the Bible. They include Joseph who had a multicolored coat and was sold into slavery by his jealous brothers. (45)

Usurers – An unscrupulous lender who charges high interest fees. Today's equivalent can include any lending company (credit card, payday loan, bank) that charges high interest rates and/or increases rates to an exorbitant amount after a late payment. (47)

Yourself - The "If you have a philosopher's stone why don't you just make gold for yourself?" question can also be applied towards people on the web and infomercials who are selling a money-making technique which they claim will let you be wealthy beyond your dreams. The question arises, "If this technique is so great, why don't you use it yourself, why do you need to sell it?" Some do use their own systems, but most of these modern-day metaphorical philosopher-stone alchemists are scamming you. Research thoroughly before investing. (47)

Wounded Man picture - It would be the bees-knees if someone made a statue, action figure, or a new version of the game "Operation" based on Wounded Man. (School kid gross, not horror film gross) (46)

Chapter 5
A New and True Description of Astrology

Astrology is an Art whereby cunning knaves cheat plain honest men. It teacheth both the theory and practice of close cozenage. A science instructing all the students of it to lie as often as they speak and to be believed no oftener than when they hold their tongues. It tells truth as often as bawds go to church, witches or whores say their prayers, and when the English **Nones** and the Greek **Calends** meet together. [Which is never.]

This is the true description of your art. Now the virtue and power of your art is to calculate deaths and nativities, **cast figures**, find things that maybe were never lost, give **fool-flyes** to win if they can at **ordinaries**, and more of the like which I will not nominate because it will be troublesome to myself and tedious to your Doctorship (whom I perceive to be as full of frets as a magician). All of this I will prove to be unlawful to the disgrace of all the damnable and diabolical

students in that art. And if I do not artificially confuse and confound all those that can raise a Spirit, and cast a figure and all other Mountebanks, **Empirics**, and Imposters, such as you are that pretend to do it, then let them boldly and confidently say, I am but a mere fresh-man and no true master in my art.

Some principles conducing to the perfect science and knowledge of astrology, handle the natures and the parts of the zodiac, others, the qualities of the planets, some the dimensions and abstruse significations of the houses. The astrologers themselves divide the Zodiac into twelve parts or signs having every part consisting of thirty degrees of longitude and twelve of latitude. In these pretty inventions they show themselves poets as well as astrologers in saying so neatly. For can any of them make me believe there are twelve signs to be seen in heaven as visibly as those on the Earth, or that there are any such creatures in heaven as the crooked horned Ram, the goring bull, the poison spitting scorpion, any lecherous crab-fish, unconscionable scales, roaring lion, or hot-reined goat? Can any of you make me believe there is such a wilderness of wild beast as these in the sky? It may be indeed there is Virgo [virgin] because she is seldom seen on the Earth, but for the angry bear, snarling dog, venomous dragon, greedy vulture, hissing snake, horrible hydra, fearful hare, or man-loving dolphin to be in heaven, I never will believe it.

However, I have heard in a plain country fellow stand in defense of it that if there were no such things in heaven, such wisemen as Almanac-Makers would never put them forth in print. But I will laugh at their ignorance and scoff at all weather-wise wizards with **Bion** the philosopher that held those astronomers and astrologers ridiculous that cannot see fishes swim in the sea yet affirm they have seen them in the heavens.

Or I will deride them as **Diogenes** did who seeing an astrologer offer a table to sell whereon was painted the Errant Stars [planets] said to him, *"Sure thou art deceived good fellow, they are not the stars that err, but thou that sellest them,"* biting at the folly of these calculators that most commonly err in their opinions. The same philosopher [Diogenes], hearing a star-catcher make a long and (as he thought) learned discourse about the celestial signs, asked him if he ever were there, since he knew them so well, or ever had any hope they would come hither, he did lie so much. For is it possible that you can truly know what is

in Heaven, or what is done there when in your absence you cannot see or know what is done at your own home? But these are only jests put upon them, not arguments to confute them. But I will prove there are no such things in Heaven as these which they talk about and also show the reason why they **feign** [invent] such things to be in Heaven.

As the diversities of the circles described in the spheres are merely imaginary, so the division of the zodiac is not material or the first creation, but only feigned by the will and arbitrement [judgement] of the astrologers that thereby they may know the beginnings and the end of the heaven's motion. And the reason that they divide the zodiac into twelve signs neither more or less and that every sign is divided into thirty degrees and every degree into sixty minutes is because this number is mostly for calculations as the astrologers themselves do witness [acknowledge]. Such as **Hales Avenradon** on the exposition of Ptolemy and **Abraham Avenozra** in his book of Astrological Reasons, so that they might, if it had pleased them, have divided the zodiac into more or fewer parts, but they would not. Their division is clean contrary to the doctrine of the Chaldeans. For they teach that there are not twelve signs but eleven images, so couple Libra and Scorpio together.

A man cannot allege a stronger reason not to believe these astrologers and artless empirics, then the strange opinions they hold and to hear how stoutly most of them will defend the gross absurdities of many philosophers and astronomers. For do you not think **Eudoxus** and **Aratus** were mad when they would boldly affirm that they knew how many stars were in heaven and the names and operation of them all? Were not the ancient astronomers out of their wits that held the stars were stuck on the roof of heaven no different then artificial stars on the top of some sumptuous building? Was it not a fondness in that epoch that did certainly believe that when the stars did shine in the night that then they were but kindled of God and when they did vanish away, by the approach of the day, that then they were quenched by him? As if we should say, when we see a man, then he is born, but when he is out of our sight, then he is dead.

What an absurdity was it in Origen to affirm that the sun and the moon and the rest of the stars were living creatures being capable both of our vices and virtues. Grounding his weak argument

who said, that the stars were not pure in the sight of God which was not meant or spoken as they were rational creatures, but as they were glorious stars and of a most excellent and full brightness who although they were never so translucent and bright, yet they were but dim in the sight of their Maker. Therefore, in my mind, any astrologer or astronomer whatever they be that think stars are rational creatures, are worth to be accounted most unreasonable and senseless themselves.

What a vanity was it in that astronomer that held that stars had their motion from themselves, which is most absurd? For if a star is moved by itself, then nature is defective and never gave any figure or origin to any star in motion. But nature never was defective in anything, doth not abound in superfluous things or doth anything in vain. Therefore, we must conclude no star hath the motion from itself but hath it from God. That is the true Prime Promoter all the wise and learned philosophers have so much talked of.

What an error is it in some again that doubt whether the world be spherical or round or not? This doubt is most vain and idle for this sensible world was made according to the example and similitude of the intellectual the Arch Type and the idea of the Divine Mind, in which is neither beginning nor end, such as you may perceive in a spherical figure. Again, it may be argued mathematically thus, that is, it is a fit thing for that body that contains within it all things should have the most capable figure, which is the **spherical**.

What an absurdity was it in **Plato** (the Divine Philosopher and greatest searcher of nature that had ever written) to hold that after the full resolution of thirty thousand years, all things should return again to the first state and condition they were at in the non-age and infancy of the world. If this were true, then our first father (Adam) should be placed once more in Paradise, once again should the serpent tempt Eve, and once more should Christ be crucified and rise again. Then all those blessed souls that are in heaven would live on the Earth again, and all they that are in hell be freed from their torments. But divinity proves all this to be false.

Was it not a great oversight in **Cicero**, Plato, and many other philosophers to believe that there is a musical concert and sound wrought by the ordinary motion of the stars and planets which cannot be? For the celestial and superior part of heaven hath **no air** in it without

which there can no sound be made. Neither do celestial bodies, while they move in their spheres, touch any hard or harsh thing, such as the finger doth touch the lute or harp which is the cause of such musical and harmonious raptures.

Also, to what purpose was it in many writers, to hold a difference whereabout the middle of the Earth should be? The most ancient writers hold that it was at **Delphos** upon which occasion **Strabo** doth declare a fable. There were two eagles sent forth by Jove [Zeus], one from the east, another from the west, both which met at Delphos a place called Omphalos or Umbiculo the Navel, but this is fabulous therefore vain.

Coin depicting Zeus and two eagles. (c. 180 BC)

Many cosmographers and astronomers hold that the center of the Earth is either in **Mount Taurus**, hard by the Caucasus, where they report the ark stood, or in the field of **Sumer**, or in some other place of Mesopotamia. Ptolemy believes it was placed under the **Equinoctial Circle**. Strabo sayeth it was in **Parnassus**, a mountain in Greece, to which Plutarch and others agree. But I will not credit the best of these (although it be a matter of no great consequence) but inquire among the learned fathers, and seek out the truth from them, many of whom believe and report that the middle of the Earth is in India while others believe Jerusalem to be the center of which opinion is Lyra, **Hylarin**, and many others who most confidently believe it,

because they allege the saying of the **prophet**, *"Deus aperatus eft salute in me dio terra."* [Latin: God's apparatus of salvation is in the midst of the earth.]

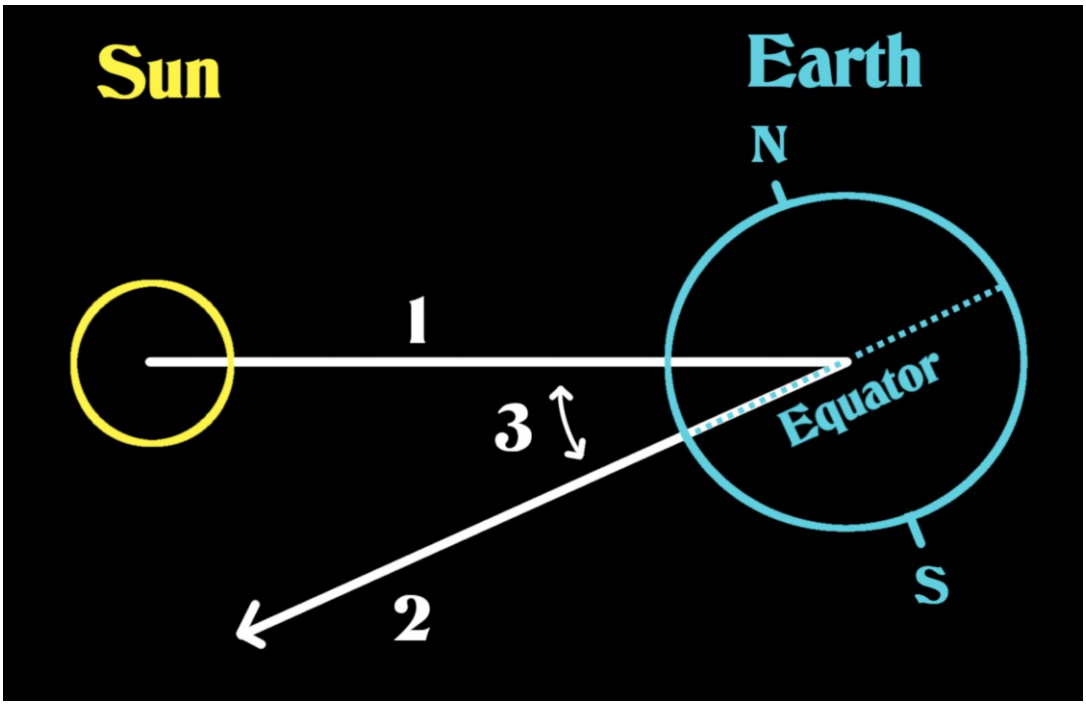
Is it not as gross for many geographers and astronomers to argue, with forcible reasons, that just underneath this habitable world there is another beyond the ocean in which people live whose feet are opposite to ours? This opinion seemed strange both to **Lactantius** and **Saint Augustine**, and I cannot choose but admire at their confidence in it. For if they argue thus, why do they not argue this concerning the water and the earth, which by this means is no little pendant and hanging then the body of man? For if a man looks on the situation of the heaven and Earth, the **antipodes** have their feet downwards and their heads upwards as well as we. And contrarily, we as well as they, by the collation of one nation to another, have our feet upwards and our heads downward. None can deny the heavens to be round, for where then doth the sun rise when he sets from us? Some say it rises in the antipodes. Why then if the sun be with them all the while he is absent from us, are we the antipodes? Again, it is not to be doubted that the sea is round, yet when a ship hath sailed so far that the pilot may judge it to be in the farthest and uttermost region of the watery-wilderness, yet the ship will not fall into heaven, which encompasses the sea and land round about. For they hang by the rare art of the rarest Geometrician, God. Between the heavens having all the elements compassing them round about, so that which way so ever we go, heaven is still above us and beneath us on the opposite side of the Earth. Now if this be so, as it is not to be doubted, why do not the antipodes have their feet opposite to ours, fall into the heavens?

Not sure, these geographers were deceived. For instead of saying the antipodes were in a world under us, they should have said that they were, and are, here with us. Then I would have agreed with them. For there are many that seldom or never see the light or the sun rise or set. For what are in drunken alehouses, wine taverns, bowsing-kens [pub], and victualing houses, but men who drink and swill and never see any light but that of a candle to kindle their tobacco or that of the fire which burns in their pipes. And do not those, that in a perverse order, and quite retrograde from nature making the day night, and deprive themselves not only of the common light, but the

light of the mind by involving themselves in the thick clouds of ignorance and heresy live like true antipodes? But for any other then these, I know not of, nor will acknowledge any other whatsoever astronomers or geographers may affirm.
But I fear I have erred too far out of the path I am bound to follow. Therefore, I will come into it again.

There cannot be a greater argument of the falseness of astrologers, then the deadly antipathy that is between them concerning the art itself. For some of them hold that the degrees, planets, qualities, appearances, ends, exaltations, and fallings they attribute to the planets may be attained unto by the diligent observation of the effects of the heavens, and who by degrees may come to the knowledge of the causes. For they think that in the beginning of the world, God gave men such long lives that they might give their minds to speculation, whereby they might discover our astronomy, astrology, and such arts and sciences which require a long, large, and exact experience. In this I believe they say true. For some say (it is a sin to be belie [misrepresent] the devil) by long observation they may learn many experiments concerning astrology. Yet if by mere experience they had attained to the principles, then not once but often they should have observed the same constellation, which is opposite to the tenant of most of them who hold that the same constellation cannot appear wholly again unless it be after the revolution of many thousand years. But since they can perceive them sooner, should they not observe the same particular constellation effects seeing that the influence of no star tends upward [increases]?
It is decreed by astrologers that it is uncertain whether the experimental effect is to be ascribed to this or that planet unless by chance it be to the sun or the moon, which are often proposed to us in operation when oftentimes they are the influence of a lesser star although farther from us. For another constellation in superior parts doth vary, hinder, and diminish the operation of heaven in inferior parts the disposition of the matter.
But suppose the influences of constellations may be understood. Yet, anyone can read about the many doubts and contradictions that arise among astrologers about astrology, the motion of the stars, the firmament, and the planets.

Some grant that there is a heaven above the firmament. Some late writers make use of and practice another heaven. The Chaldeans and Egyptians have one motion, that is to say a diurnal (daily) motion of the stars. Ptolemy adds a second, which is from the east to the west. Thabit a third, which is from the north to the south, but they all vary about time. And wonder not if they vary about the fixed star seeing they differ about the motion of the sun and the moon and the precise knowledge of the solar year. It is needless to report how much they differ about the declination of the sun.



The Declination of the sun is an angle between two imaginary lines. Line 1 runs from the middle of the Earth to the middle of the sun. Line 2 runs from the middle of the Earth through the equator and out into space in the direction above or below the middle of the sun. The angle (3) these two lines produce, is the declination of the sun. On the first day of fall (i.e. fall equinox) and first day of spring, the angle of declination is zero with lines 1 & 2 overlapping. The maximum declination, when lines 1 & 2 are furthest apart, occurs on the first day of summer (i.e. summer solstice) and first day of winter. The angles are respectively, 23.45 degrees, with the north pole tilted toward the sun, and -23.45 degrees, with the south pole tilted toward the sun.

Therefore, why should any man believe them when their writings and opinions differ so far from one another? For it is certain that if

astrologers be deceived but in one degree in taking an hour, they err likewise in the division of the houses, for the degree will change the sign. This makes it clear that their experiments are deceitful.

The Chaldeans (the most ancient astrologers) differ from the opinion of the Egyptians. For the Egyptians divide the zodiac into twelve signs but the Chaldeans into eleven images. Again, some of them disagree in their degrees. Some of them will have this planet place in this house, another in the third, fourth, fifth, or sixth. Thus, is there such a deadly enmity between these heavenly Doctors that, like so many masters of the noble science of defense, they strive to break the head of each other's reputation and stand at defiance with each other. For when Ptolemy hath his **Jacobs Staff** in his hand, he thought himself as skillful at it as Turner was at his rapier and dagger and was assured that Hermes Trismegistus does not stand up against him. When Alibibicius had got hold of his astrolabe, he was as safe as Robin the devil with his sword and target and does declare that neither astrologers **Albumazar** nor Aboazar can challenge him. When **Abraham Ibn Ezra**, **Haly**, or Thabit were peering through their prospective glasses, they did believe that neither **Avenzoar** nor **Algazel** did look them in the face. Nay, do but look into the humors of our modern calculators, and you shall find them rail one against another as bitterly as **Nash against Harvy**. And why is all this? Because they condemn each other for lying when heaven and hearth, God and man, know that he that lieth the least does lie very often.

Some of them will prognosticate that on such a day there shall be rain without fail when it is a thousand pound to a farthing token. But all the people, dwelling in that meridian his almanac was calculated for, will find him a liar except some widows that have buried their husbands or sons their fathers who rain whole showers of tears from their clouded eyes. Another astrologer will foretell of lightning and thunder that shall happen on a certain day when there is no such inflammation seen except by men who go to the **Fortune Playhouse** in Golding-Lane to see *The Tragical History of Doctor Faustus*. There indeed a man may behold shagged haired Devils run roaring over the stage with squibs [firecrackers] in their mouths while drummers make thunder in the **tiring-house** [off stage] and the twelve penny hirelings make artificial lightning in their heavens. A third will foretell that

great darkness shall happen on such a day when it may be none find it true, but drunkards that most commonly drink themselves so blind that they cannot see daylight.

They strive to break the head of each other's reputation.

Who then will believe these fortune tellers, who are as likely to tell true as to make a thrice carted **Maquerelle** forsake her Venetian tinctures and paint her old wrinkled face with a modest blush?
What is most strange and to be wondered at is when I read one of their predictions, which hitherto hath proved true. It was foretold

that from the year 1617 till the end of the world there would be great fires in many parts of the city of London. This hitherto hath proved true to the no small admiration of the reader and the no less praise to the calculator. For there have been such **hot fires** in Pick-batch, Turnbull Street, the **Myneryes**, and other such religious places, where both friars and Venus nuns are cloistered.

Venus Nuns

If **Tom Todd** and his fellow flesh **destrier** had not quieted those inflammations, many three chinned bawd, dry fisted, **punk** and **bisker** handling panderers would have had all their hair burnt off long ere this.

There have been great fires many months together in the **Old Baily**, so that many have been burnt in the hand and very glad they could escape so to. Many drunkards have had terrible heart burnings with

drinking ale beer and vehement hot inflammations at their stomach with drinking hot waters so that many of them dare not go to bed without a **Thurrondel pot** of six schillings beer stand by them all night for fear their throats be set on fire before the next morning. Prodigals have had many fantastical fires in their brains that have almost burnt up their wit.

But that which most grieves me are the many **varlets** belonging to the city colleges (I mean both the prodigious **compters**). They have fiery red faces that they cannot put a cup of **nippitato** [liquor] to their snouts, but with the extreme heat that doth glow from them, they make it cry hiss again as if there were a **gad** of burning steel flung into the pot. But because I do cruelly love them, I will be their **Asclepius** [god of healing] and prescribe this medicine.

Let them every morning take a spoonful of **Aqua Fortis**, or **Aqua Regia**, an equal measure of **Oleum Origanum** and mingle it with a little **mercury sublimate**. Then take a piece of the coarsest hair cloth and dip it in this liquor and every morning, while their noses are well, wet them with this medicine. It will do all the **computer kites** as much good as the world can desire. For it stands to great reason it should cure them, for one heat always drives out another. Why else do cooks that burn their fingers hold them to the fire, but that the greater heat should expel the lesser? Or why do footmen in the hottest weather after they have run a race drink so much **Usquebaugh** and **Rosa Solis**, but that it frights away the other? But I will leave this medicine to them, hoping they will take it for it is for their good. And now I will come again to our predictions.

There hath been day and night continual fires in London's Fleet Street and the Strand and in many other places of the city, but especially in tobacco shops so that there cannot a man go in but his nose will smoke for it. Thus, once in their lives the fortune-tellers have told truth. Yet this doth not glue satisfaction for the whole legend of lies they yearly set forth by those who so artificially tell them, that they may as well be called lies in print.

Yet, howsoever they do often miss in their predictions, when they foretell of the disposition of the weather, of war, of sickness, of the change of times, and of laws, yet I cannot deny altogether, but that future contingences may be seen by the contemplation of heaven. For there is none who can doubt but that God, the great architect of

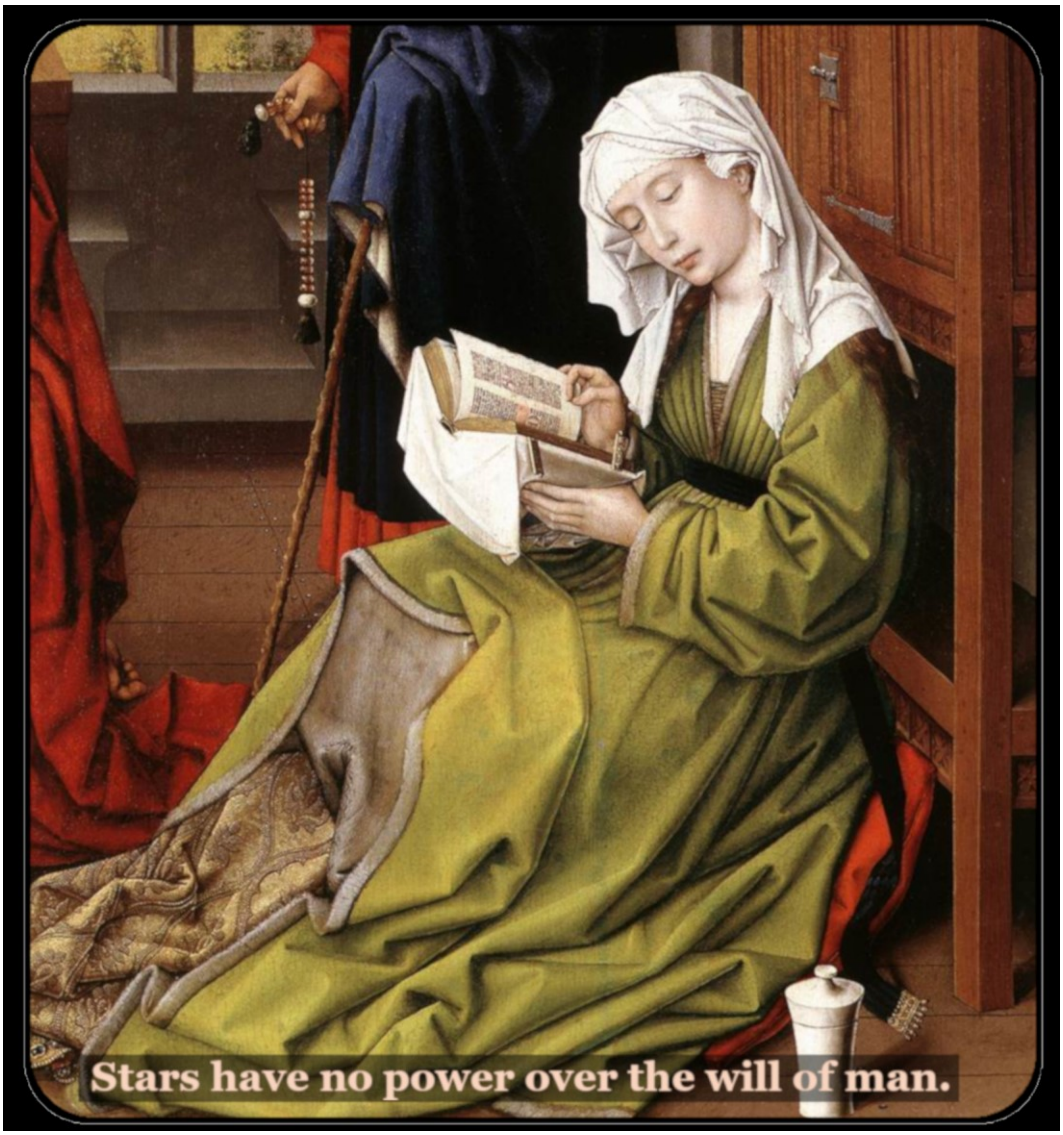
this visible and invisible world, infused a many fold virtue and operation in the heavens but that many of these qualities are secret and occult [hidden]. The kingly prophet David **telleth** us saying, *"God numbreth the multitude of stars and imposeth several names unto them"*. Therefore, it is manifest that things are named according to their properties which none but he that made them can perfectly and distinctly understand.

Yet many philosophers by their speculation knew and observed the general influence of heaven by their motion, heat, and light, which made Aristotle affirm that this elementary world is contiguous to heaven and that the sun, under the oblique circle, or the zodiac, causeth generations, which is not absurd to affirm. For certainly the thick and gross bodies are governed by the thin and that the influence of the stars do rule the differences of bodies. For in the sun's rising or setting, we see the times of the year do vary, and by the increase and decrease of the moon, some creatures are augmented and diminished, such as shellfish, at the wonderful flux and reflux of the sea. But to be of the astrologers' opinion that the stars have a power over the will of man I never will believe. For the mind cannot be subject to the position of any star. Nor is it at all times true the differences of bodies are caused by the influence of heaven, for two twins of diverse sexes may be conceived or in the same infant a man and a woman. And though many hold that there may be a general influence into bodies, yet not into the faculties of the soul or mind. For a corporal substance cannot cause an operation in a spiritual essence.

But the reason that many astrologers and prognosticators err in their opinion (although there be an influence in the stars concerning the fertility of the year of pestilence of war, thunder, hail, rain, fair, or foul weather) is because they do not keep themselves within the compass of astrology but thirsty after vain glory, go beyond their limits thinking to presage that by stars which possibly they cannot do.

Again, most astrologers in former ages held diverse opinions concerning the principles of astrology, and they (though but pupils in this art) presume to come in with their opinions because they would be thought masters of their art. And although oftentimes they hit upon the disposition of the **weather** and future things by the observation of the heavens, yet at all times, concerning the disposition of the **grain** especially, they cannot choose but err because the four parts of

the year are so different in quality that it is impossible, but that the excess of heat in one part of the year and the excess of cold in the other doth distemper the soil. Concerning the predictions of diseases, they may the easiest tell, for by the **corruption of the air**, physics teacheth us many infections may putrefy the brain.
This only shall suffice for astrologers. Now I will come to the art itself, whereby they can calculate deaths and **nativities**, tell fortunes either good or bad, which they fetch as far as from the twelve houses they have built in heaven.



Chapter 5 Notes

Abraham Avenozra or Habraham Avenozra is referenced in a 1731 Spanish text titled Lapis Lydos Apollinis by Solano de Luque, but more about Avenozra's or his book of Astrological Reasons could not be found. (Page 58)

Abraham Ibn Ezra or Abnezra was a poet, Hebrew Bible scholar, mathematician, scientist and astrologer. He wrote a series of books on astrology one of which is titled Book of Reasons (which makes me wonder if he and Abraham Avenozra are one in the same). Quote: *"Wisdom is to the soul what food is to the body."* {c. 1089 – 1167 AD, 78 years}

Albumazar was a Muslim astrologer who predicted the world would end when the seven planets were in conjunction in the last degree of Pisces. Perhaps an enterprising astronomer could figure out when or if such an alignment will happen. {787 - 886, 98 years} (64)

Algazel or Al-Ghazali was a Muslim theologist who believed coincidence to be caused by God. His beliefs and writings helped lead to the decline of science that once flourished in the Muslim world. {1058 – 1111, 53 years} (64)

Antipodes – Antipode refers to the spot on the Earth that is directly opposite to your location. The antipode of the U.S. is the Indian Ocean (not China). The antipode of wide-awake London, England is sleepy Portobello, New Zealand. It's strange to think that right now someone is upside down to you. (61)

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John Melton's Prescription for Varlets

Aqua Fortis is an old name for nitric acid which can dissolve silver.

Aqua Regia is a combination of nitric and hydrochloric acid, which can dissolve gold.

Oleum Origanum – Oleum is a corrosive liquid made of sulfuric acid. Origanum are a genus or group of flowering plants, including oregano and marjoram.

Mercury Sublimate or mercury chloride is a toxic substance used for making amalgams with metals. For example, the silver mercury amalgam was commonly used to make dental fillings.

In short, Melton's sarcastically prescribed mixture is quite toxic and corrosive. (67)

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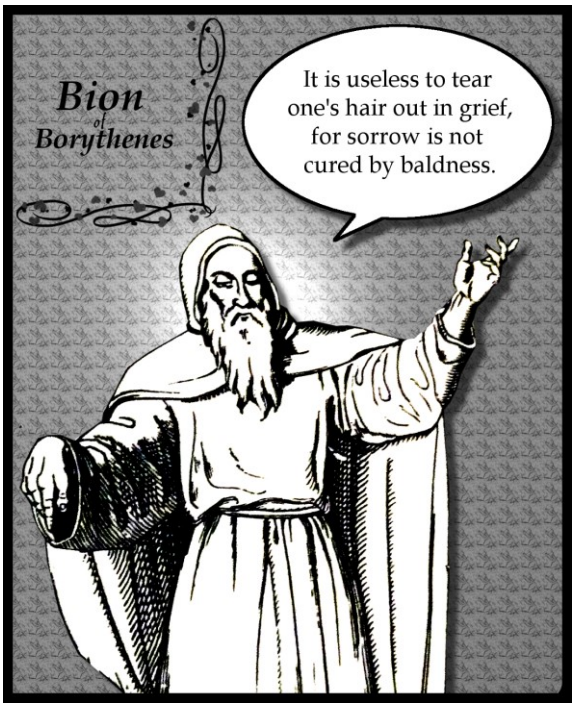
Aratus – See Eudoxus

Asclepius – The god of healing for both the ancient Greeks and Romans. He was the son of Apollo and a human princess and was taught the skill of healing by a centaur. (67)

Avenzoar or Ibn Zuhr was a remarkable Muslim physician and surgeon from Spain whose early training included reading works by Galen and Hippocrates. His medical work and writings, like the book *On Moderation*, were based on observation, experience, and experimentation rather then on superstition like astrology, which he denounced. Avenzoar discovered several forms of cancer and the mites that caused scabies. He was one of the first to practice a surgical procedure on an animal before trying it on a human. He performed a tracheostomy on a goat, which survived for years afterwards. Ibn Zuhr is considered one of the great physicians of his time. He inspired his daughter and granddaughter to become physicians as well. {1094 – 1162, 68 years} (64)

Bion – Bion of Borythenes was a Greek philosopher who satirized the foolishness of people and criticized religion, astrology, the efficiency of prayer, and some sciences. Quote: *"Love of money is the metropolis of all evils."* {c. 325 - 250 BC, 75 years} (57)



Bisker – Slang for bitch. Original text "bisker handed pander". (Note: These are definitions from Melton's time, 1620.) (66)

Cast Figures – Astrologers would have charts which would answer questions depending on things like when a question was asked. (56)

Calends – See Nones

Cicero was a lawyer, politician, influential writer, and creator of new words in the Latin language, such as "infinity". At one-point Cicero was considered a hero to Rome but at a later date a traitor. He wrote, *"While there is life, there is hope."* A similar philosophy was held by a reluctant adventurer from Hobbiton who said, *"Where there's life, there's hope."* {106 – 43 BC, 63 years} (59)

Compter – See Varlet.

Computer Kites – In old England, a computer was someone who solved mathematical calculations, and a kite was slang for someone who preyed on others. (67)

Corruption of the air - A reference to miasma which is a foul air believed to cause disease. Though is was an incorrect idea, some diseases, like chickenpox, anthrax, the common cold, can be transmitted through the air, usually through coughing, sneezing, or talking. (69)

Delphos or Delphi is located in Greece and was thought, by the ancient Grecians, to be the center, or navel of the Earth. (60)

Destrier – A medieval war-horse. (66)

Diogenes, also known as Diogenes the cynic, was a Greek philosopher. He believed virtue is better expressed in action than words. He would hold up a lamp to people's faces in search of an honest man. {c. 412-325 BC, 87 years} (57)

"OK, Jayla, pick a category."

"Alex, I'll take Medieval Medicine for $400."

Answer: An old term for someone who practices medicine based on their own experiences rather than formal medical education and research.

Question: *"What is **Empirics**?"*

"Correct."

"I'll take Celestial Circles for $1000."

"Daily Double!" Applause. (57) Unfortunately, Jayla blew it in final Jeopardy. To Alex: Well done and thanks.

Equinoctial Circle or Celestial Equator is an imaginary circle of the Earth's equator expanding, like a disc, out into space. (60)

Eudoxus and **Aratus** – Eudoxus of Cnidus was an ancient Greek astronomer and mathematician whose original writings have been lost. However, some of what he wrote is found in a popular poem by the Greek poet Aratus and a book of commentary about Aratus' poem by the astronomer Hipparchus. Eudoxus' work in astronomy and math, though some of it wrong, was widely respected by his contemporaries and later honored by modern astronomers and mathematicians. A lunar and Martian crater, as well as a curve equation called the 'Kample of Eudoxus', where named after him. It's **x4 = a2(x2+y2)**, in case you're wondering. {Eudoxus c. 390 – 337 BC, 53 years} {Aratus c. 310-240 BC, 70 years} {Hipparchus c. 190 - c. 120 BC, 70 years} (58)

Feign – In John Melton's day, feign meant invented or made up. In the original text's margin is written: "The division of the Zodiac is merely imaginary, not natural." Likewise, there are no lines running between stars as seen in drawings of our equally feigned constellations. (58)

Fool-flyes was an insulting term for foolish people who hovered like flies around fools like astrologers. As many fraudsters know, "You'll catch more fools with dung than vinegar." Are you a fool-fly? (56)

Fortune Playhouse was founded in 1600, London. It was located just over a mile from the Globe Theater, which staged Shakespeare's new plays. Audiences attending the Fortune could be very rowdy. It was closed by the Puritan controlled parliament in 1642. (64)

Gad – Old English term for a pointed bar used as a mining tool. (67)

Grain – In the original text the word corn is used. In Melton's time corn referred to grain like barley, oats, rice, wheat, corn, etc. (68)

Haly Abenragel or Abu al-Hassan Ali Ibn Abi al-Rijal (Say that 5 times fast! Actually, it's interesting trying to pronounce these names.) was a court astrologer, who wrote a book titled *Complete Book on the Judgement of the Stars*. Originally written in Arabic, the book was translated to Latin and awaits translation into English to reveal the treasure within. Why would it be worth reading such a book? Isn't this the sort of nonsense that Melton would have us avoid? Yes. Astrology is fiction. However, this book would likely have interesting and valuable historical content, perhaps even a new discovery! *Judgement of the Stars* would also give us insight into how Mr. Abenragel thought and what people believed back then. Finally, consider the fiction books you've read. Have you ever learned something important, been

inspired, or even have a life-changing moment by reading a book, even though it was fiction? *(Goodbye Mr. Chips, Uncle Tom's Cabin, Pilgrim's Progress, Narnia, The Jungle, The Jungle Book, Make Way for Ducklings, Walk Two Moons, Island of the Blue Dolphin*, and the original *101 Dalmatians* which allowed a young reader, during a time of difficulty and sadness, to escape and be comforted. What is your list? You can stop and think about it for a moment. *"John, the reader's thinking, grab the cribbage board, I'll make some liverwurst sandwiches."*) (64)

Now, back to our regularly scheduled chapter notes. Therefore, if there's a religion or philosophy that you think is dead wrong, just consider its sacred or authoritative writings a work of fiction. Then read them to see what you can learn. Among all the crummy ideas, there might be some good ones. If nothing else, you'll at least understand the beliefs and believers a little better. As written in the ***Hermetica***, *"The excellence of the soul is understanding."* {Haly died c. 1037 in the region of Tunisia Africa}

Hales Avenradon or Haly Abenrudian (or Abenrodan) is best known as Ali Ibn Ridwan. This Arab astronomer, astrologer, and physician wrote the best account of the 1006 supernova (SN 1006), which is about 7,200 light-years away. It was the brightest one ever written about. (Though, who knows? Maybe creatures from a planet closer to the supernova got a better view.) {c. 988 – c. 1061, 73 years.} (58)

SN-1006 as it was 7200 years ago. It's puffed-up nicely to 60 light-years across. (353 trillion miles)

Harvy – See Nash

Hot Fires refers to sex and/or the burning sensation produced by syphilis. (66)

Hylarin is most likely a reference to Saint Hilarion. Born in Palaestina, a Roman province combined from Roman occupied Judea & Syria, Hilarion purposely lived frugally in the wilderness. He reportedly was just skin and bones (anorexic), wore unwashed clothes until they fell apart (smelly), lived in a tomb-like home (grim), and slept on freshwater reeds (frugal). He spent his time singing, praying, and reciting the Bible as well as teaching and healing people who came to him for help (beneficial). His temptations were visions of naked women (normal). {291-371 AD, 80 years} (60)

Jacobs Staff was a pole used to calculate the angle between an observed celestial object and the Earth's horizon. It was later replaced by the sextant. (64)

Lactantius – Born in Africa, Lucius Lactantius was a writer and Christian advisor to Constantine, the first Christian Emperor of Rome. Quotes: *"Where fear is present, wisdom cannot be."; "The first point of wisdom is to discern what is false"* {c. 250-325 AD, 75 years} (61)

Maquerelle – French for a madam or brothel keeper. (65)

Mercury Sublimate – See Aqua Fortis

Mount Taurus – The Taurus Mountains are located in Turkey. One of them, Mount Ararat, is where the Bible claims Noah's ark ended up. Genesis 8:4. (60)

Myneryes or Minories referred to a parish in London. A parish is a district that contains a church and parish priest, who carries out church duties at that locale. (66)

Nash against Harvy refers to a feud of words via pamphlet and books between playwright and poet Thomas Nashe, writer Gabriel Harvey and his brother Richard. Richard Harvey wrote a book on astrology to which Nashe wrote that Richard was a ridiculous ass and that the pages of the book were best used for toilet paper (like so many term papers). {Nashe: 1567 – c. 1601, 34 years} {Gabriel Harvy: c. 1552 – 1631, 79 years} {Richard Harvy: 1560 – 1630, 70 years} (64)

Nativities. Astrologers would create horoscopes based on time and date of birth. (69)

Nippitato – Strong liquor (67)

No air – I wonder how Melton knew there was no air in space? (59)

Nones, Calends – Nones fall on the 5th or 7th day of the month while Calends is the 1st day of the month. In other words, they never meet. (56)

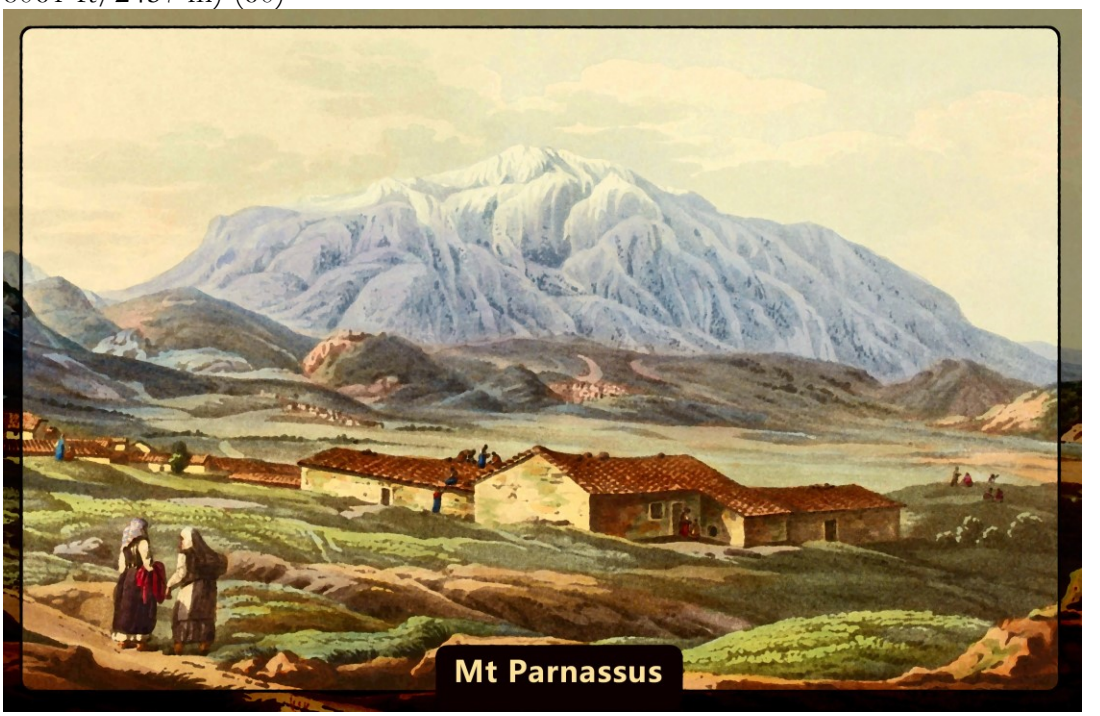
Old Bailey – Slang for London's central court. It was originally located next to Newgate prison. (66)

Oleum Origanum – See Aqua Fortis

Ordinaries refer to basic shapes on a knight's shield. (56)

Origen of Alexandria is one of the most important Christian theologians of all time. His ideas congealed and clarified many important Christian principles. Quotes: *"Free will is the power of choosing good or evil." "Conscience is the chamber of justice." "When anyone prays, the angels… join with him in prayer." "You yourself are even another little world and have within you the sun and the moon and stars."* {c. 184-253 AD, 69 years}

Mount **Parnassus** is now part of Parnassus National Park, a 28 mi/45 km drive from the ancient ruins of Delphi in Greece. (Elevation 8061 ft/2457 m) (60)



Plato was a student of Socrates and teacher of Aristotle. In his writings, Plato uses the teaching technique of having two characters, with opposing points of view, debate a subject like mathematics, philosophy, politics, etc. His writings had a profound influence on the Western style of thought. One of his ideas was that our world is merely a

poor copy of the real world. This idea was expressed over two millennia later in the C.S. Lewis books *The Great Divorce* and *The Last Battle* (Narnia). {Plato: c. 428 – c. 348 BC, 80 years} (59)

Prophet – The author is referring to King David who wrote many of the Psalms in the Bible. The Latin verse is from Psalms 74:12. *"For God is my king of old, working salvation in the midst of earth."* KJV. (61)

Punk – Lady of the evening. (66)

Rosa Solis - A cordial, i.e. a sweetened liquor. (67)

Saint Augustine of Hippo was another important Christian theologian who developed important church doctrines such as views on the Trinity. Quotes: *"The world is a book and those who do not travel read only one page." "Patience is the companion of Wisdom." "In the absence of justice, what is sovereignty but organized robbery?" "Since love grows within you, so beauty grows, for love is the beauty of the soul."* {354 – 430 AD, 76 years} (61)

Spherical Earth – Eratosthenes once read that at noon, on a certain day, there was a town in Egypt where there were no shadows. In other words, the sun was directly overhead. But where Eratosthenes lived, there were shadows at noon on the same day. The only way for this to be so, when using a single and distant source of light (the sun), was if the Earth was curved and not flat. Eratosthenes had someone measure the distance between the two towns. He then figured out the Earth's circumference. His results were surprisingly close to today's measurement. It would be an interesting experiment to replicate. {c. 276 – 195 BC, 81 years} (59)

Strabo was a traveling Greek geologist whose theories as to why things like sea shells are found high up in the mountains are amazingly similar to what we scientifically know today. {c. 64 BC – 24 AD, 40 years} (All my readings and research have led me to conclude that, just because we have more information and technology, it doesn't mean we're sharper or wiser than people from history.) (60)

Sumer – (Original text: …in the field Semiaar) Sumer, first settled c. 4500 BC, was part of Mesopotamia and is referred to as the Cradle of Civilization. In the King James it's referred to as Shinar. (60)

Telleth - *Psal.40:6* is written in the original book's margins next to the biblical quote on stars. However, Melton quotes the wrong verse. The correct verse is Psalms 147:4, *He telleth the numbers of the stars and calleth them them all by their names.* Psalms 40:6 is, *Sacrifice and offering thou didst not desire, mine ears thou has opened, burnt offering and sin offering hast thou not required.* (68)

Tiring house – The parts of the theater stage which the audience can't see and where things like sound effects can take place. (64)

Tom Todd - In 1497, Thomas Tod was authorized to manage a syphilis epidemic. It's unclear if his activities were confined to his home in Edinburgh, Scotland or had a wider scope. The sufferers of this disease were banished to the Isle of Inchcolm, which is about 5 miles offshore from Edinburgh. Syphilis, or the "French Disease" as it was also known by back then, had no treatment except prevention. This painful disease can lead to insanity and death. Today, syphilis is treated with antibiotics. It is best prevented by abstinence, bilateral faithfulness, condoms, not touching sores which can be anywhere on the body (especially mouth and genitals), and avoiding sex with multiple partners or with someone who has multiple partners, though they might deny it. (A little research, early in a relationship, can save a lot of suffering later. *Those who bed others with ease, likely will give you a STD.*) {Tom Tod: c. 1450 – c. 1510, 60 years} (66)

Thurrondel Pot or thriddendele, which means a third of something. In this case a third of a pot of beer. The pot may refer to a hoop pot, used when there were two or more people drinking from the same mug. The equally dispersed hoops around the pot allowed each drinker to get the same amount. (67)

Usquebaugh – Old Scottish word for Whiskey. (67)

Varlet is an unprincipled person or rogue while **compter** is a prison. What John Melton may be sarcastically referring to when writing in parenthesis *"both the prodigious compters,"* are Oxford and Cambridge colleges, which existed at that time. (Which university currently has more varlets is yet to be settled, preferably via a bowling match.) (67)

Weather – In olden times, astrologers used locations of stars, planets, sun, and moon to forecast the weather. (68)

Chapter 6
The Signification of the Twelve Houses of Heaven

These **Twelve Houses** are the tenements most commonly, such astrologers as you yourself, do let out to simple people. Whereby, astrologers purchase to themselves much money and their tenants much sorrow. And to tell truth, these Twelve Signs placed in the Twelve Houses are like a jury that sit upon the life and death of mortality.

By the disposition of the First House, by the planets and the stars fixed in it, by the natures and diverse effects that are wrought by them, many wonders are discovered. Such as to know of what condition he shall be of, either as liberal as an alderman's son and heir or as penurious [poor] as the Irish **catchpole** that will feed his dogs with rabbits in lent, while he sits eating a piece of **Poor John**. It can tell of what vocation or calling a man shall be of, either a stubble bearded barrister who wrangles stoutly and loudly at the Bar or whether he shall be a soldier and fight bravely (if a man does scorn to pledge a deep health unto some of his **White-Friar** Mistresses, etc.).

By the Second House you can foretell of the prosperity or adversity of him that is born whether he shall be a rich citizen and break three or four several times of set purpose, either of set purpose to cozen [cheat] the world or to get out of mere poverty. It foretells whether he shall be an heir and inherit his father's vices as well as his riches or whether he shall be a merchant and lose his goods on salt seas or have them drowned in the canaries of some tavern.

By the Third House you can judge the secrets of conscience whether it be good or bad toward God or man. In my conscience they err from the truth at the least a thousand **Dutch miles**. For the Holy Ghost tells us that no man knows whether he deserves hate or love. By this we may perceive that the secrets of the conscience are only known to God. Therefore, this madness of the astrologers is not only to be confuted but burnt for a heresy. Besides this wickedness, they hold that there are two most fortunate planets above all the rest. They are Venus and Jupiter, and that Venus gives the happiness of this life and Jupiter of the life to come, which I utterly disallow of.

For if a man follows such a wanton wench as Venus is, he shall in small time lie sweating in some hospital or groaning in some **barber surgeon's** house, which I think can be no great felicity. He that follows the humor of jovial Jupiter shall find and quickly know that he deserves that place which is contrary to immortality. So that by the assertion of these astrologers whosoever is born when Venus reigns shall live in this world most pleasantly in spite of ill fortune and when Jupiter reigns, he shall live in the world to come, although he live ever so wickedly. For you make no exception but always say they shall.

Maternus was as mad or rather as wicked as the rest who write and affirm that when Saturn is placed in Leo, men live long and their souls afterward shall go to God. Mark but how confidently and arrogantly he speaks this, which I will confute with the words of our Savior who sayeth, *"Whosoever will enter into the* ***Kingdom of God*** *must keep his commandments,"* and not whosoever will enter into the kingdom of God must be born when Saturn is in Leo. Albumazar also is as devilish as the rest, heaping impiety on impiety. He claims that anyone who prays to God in the hour in which the **moon with the head of the dragon** is joined to Jupiter shall obtain whatsoever is asked. If this sacrilegious foolery is true, why do not the astrologers themselves observe this hour? They may pray that they may never more err, or that they may obtain so much riches that they never after may be forced to set their lies to sale, or that they may live no more on the four-penny reward of some suburb sinner for casting her hot water, or the fix-penny gratitude of some old maid servant that would be loath to die a virgin, or they may pray that they never more sell their good fortunes to oyster-wives and butter-women for a greased two-pence? But by this argument that you cannot follow that you prescribe to others. A man may smell your roguery to be as rank as a mountain goat.

By the Fourth House you will judge the essence of the child that is born, how long it shall live and how well, if it shall be as long lived as a raven or stag or short lived as a goat or sparrow.

By the Fifth House you can judge how he shall live and affect his parents, whether he shall love his father better than his mother or his mother than his father. Ptolemy thinks that you may judge this by the Tenth House.

By the Sixth House you will know of what Profession the child shall be of, either a fool or physician, a parasite or a courtier, a beggar or an alchemist, a madman or a musician, a thief or a tailor.
By the Seventh House you will judge what wife he shall have. Either a delicate young plump **Helena**, that looks as merry as May and is as jolly as June or an old decrepit **Lamia** that is as frosty as February and as dull as December. You will also know whether she shall be as mute as a fish or loud as a fish-wife.
By the Eighth House you will judge how unfortunately a man will die. Either he will die on the water like a pirate or in the water like a fish or hung on a tree like a highway man or on the arrow like a bird, whether he shall be starved to death in a prison like some prodigal or in some bordello like a French Monsieur or a Spanish Don whose bones the Neapolitan dog hath picked so clean that they would serve well some **gilder** to **burnish** with.
By the Ninth House you can judge whether he shall be a traveler as famous as our English **Coriate** or outlandish as **Peter Columbus**. You will know what fortune he shall have in his travels and what fashions he shall wear.
By the Tenth House you can judge the state of the mother.
By the Eleventh House you can judge of what complexion he shall be, sanguine, choleric, phlegmatic, or melancholy, or what hair he shall be of, of a brown as the English, of a yellow as the Dane, flaxen as the Irish, or black as the Spaniard.
The Twelfth and last House will foretell where he shall dwell and what neighbors he shall have.
Thus, have I run over the Twelve Celestial Houses whereby you can infallibly foretell of our good or bad fortunes, according to the nature and influence of that planet that reigned at our births. In this you are most lamentably deceived. For you say all men are born either under an auspicious or malevolent star. What's more, the planet a man is born under will influence whether he shall thrive and prosper. You say that every planet hath but one influence, either good or bad. That this is false, I instantly will prove.
I have heard of two brethren that were **twins**. Now there is no astrologer who will deny that these brethren were born under one constellation because they were born within the space of one minute. If they were born under a malevolent star, they must both be

unfortunate and under a smiling and lucky star, happy. But not long after the birth of the twins, a fortune teller did calculate their nativities and told the parents of these children that they should both be fortunate because he perceived they were both born under a fortunate planet though events proved contrary to his predictions. For after growing into manhood, these brethren wanting means to supply their wants, went to other men's estates, which they did not own and collected the rents. For those crimes they were taken and carried before a justice and by him committed to prison. At the next seizes, the brethren were brought to their trial, judged, convicted, and condemned to be hanged.

Now all this while their fortunes were equal. But, contrary to the prediction of the astrologer, it seems the star that reigned at their births had a double influence, which is contrary to your writings. For when these brethren were brought to the place of execution and ready to be turned off, there came a reprieve for the youngest who was carried back to prison, had his pardon, and afterward became an honest man. But the eldest was executed and with the loss of his life satisfied the law.

There was another astrologer who did divine that one Donello Foroboses, a notorious thief, should be hanged. This did come something nigh his prediction for he, being a hungry **Lazarillo de Tormes**, robbed market women and country people of cheese-cakes and buttermilk for which fact he was apprehended and condemned to be hanged. So, coming to the gallows, he studied how he might escape that destiny. At the last seeing his time had come, he slung **Ginny-Pepper** in the hangman's eyes as he came to put the noose over his neck, then leapt off the ladder and showed himself to be a very nimble footman for he ran away. Making his way toward the sea, which was nigh the place of execution and endeavoring to swim to save himself from these that pursued him, the cramp took him in the great toe. And so, whereas by the law of nations and the opinion of the astrologer, he should have been hanged. Instead, he was most unfortunately drowned, and thus these learned astrologers were deceived.

It stands to great reason that these artists cannot at all times tell other men's fortunes when they cannot even foretell of their own good or bad luck. For there was an astrologer who made a prediction of **Henry the seventh's** death (though some attribute this to

Alphonsus, king of Aragon) and that he should die on such a year. The king, hearing of this soothsayer, sent for him and asked him if he were an astrologer and could tell fortunes. The astrologer answered yes. The king again asked him if he did foresee by his art that there was imminent danger that should hang over his head, meaning the astrologer. The astrologer answered no. Then the king replied: *"Thou art a foolish Figure-Caster, for I am more skillful then thou art. For as soon as I saw thee, I instantly prophesized thou should be in prison before night, which thou shalt find true".* So, the king instantly sent him thither. But he had not been long in custody, but the king sent for him again to know if he could craft a figure truly to know how long he should be in prison. The astrologer answered no. The king said, *"Thou art an illiterate fellow that neither can foretell of either good or bad luck that shall befall thyself. Therefore, I will conclude thou cannot foretell of mine."* So forthwith, he set him at liberty, giving him many disgraceful words.

Yet howsoever these examples touch the reputation of those that profess your art, I will not infallibly say that such things were never done although it be not ordinary to do them. For it is almost incredible to believe, yet I persuade myself that it is true what **Zonaras** declared, that the day before **Julian the Apostate** died, a certain man lying in a solitary place by himself saw a heap of stars in the element which he said did express these words, *"Hodie Julianus in Persia occiditur,"* meaning *"That this day Julian the Apostate is slain in Persia."* And the time being afterwards noted, it was perfectly known that he died that day. But this I take to be an extraordinary revelation.

Another astrologer did foretell a prelate [Bishop] acquaintance of his, that he should have a great fall. Therefore, the prelate, that he might be the more safe, knowing the astrologer to be a learned man would never go higher than the lowest room of his house, would never dine or sup but when sitting on the ground. When he went to bed would lie on the ground, hoping by this wariness to change the position of the star that did threaten him. But it was in vain. For a while after news was brought him that he was deposed of his Bishopric, he instantly cried out, *"Now the astrologer's prediction is come to pass, for indeed I can fall no lower."*

Biron, Marshall of France, was told by a wizard that a Burgundian should be the death of him, upon which prediction he gave express command that not a man of that nation should come nigh him. But

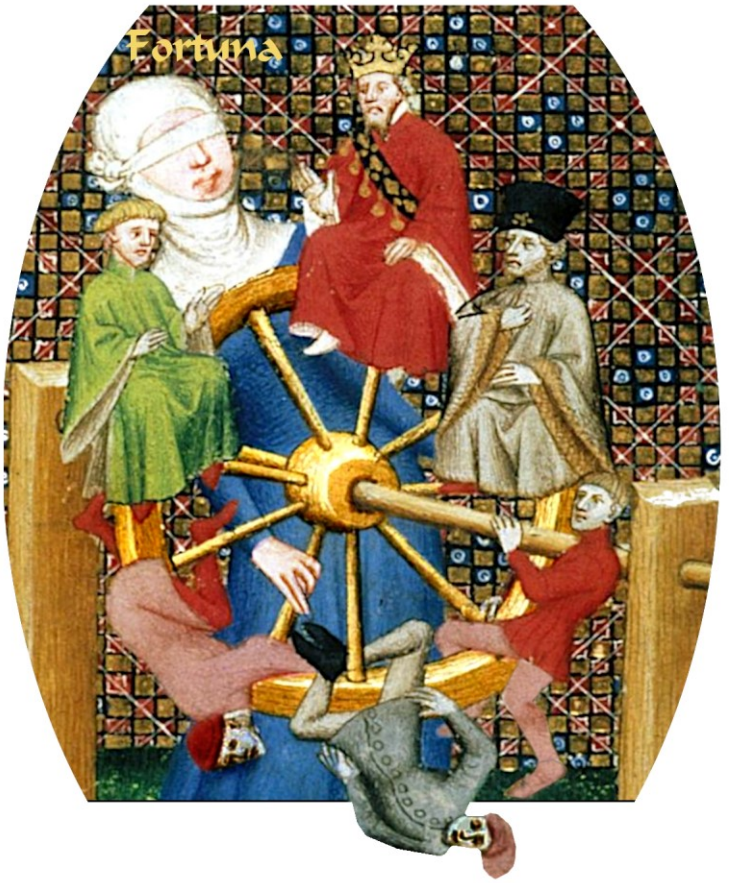
all would not help **Biron**, for he found the prediction true by the loss of his head, which a Burgundian cannon cut off. That was his executioner. These two last seem to favor somewhat the devil's subtilties and the astrologer's **amphibologies**.

There was another wizard (as it was reported to me by a learned and rare scholar as we were discoursing about astrology) that some twenty years before his death told Cusso, our countryman and a most excellent Grecian, that he should come to an untimely end. At this Cusso laughed and in a scoffing manner, entreated the astrologer to show him in what manner he should come to his end. He condescended to him and calling for cards entreated Cusso to draw out of the pack three which pleased him. He did so and drew three knaves who, by the wizard's direction, laid them on the table again with their faces downwards and then told him if he desired to see the sum of his bad fortunes reckoned up, to take up those cards one after the other and look on the inside of them and he should be truly resolved of his future fortunes. Cusso did as he was prescribed and first took up the first card and looking on it, he saw the true portraiture of himself, Cape Pe [seize ye], having men compassing him about with **bills and halberds**. Then he took up the second card, and there saw the judge that tried him. At last he took up the third card and saw **Tyburn**, the place of his execution and the hangman. At this Cusso laughed heartily. But many years later, he was condemned for treason. He then remembered the fatal prediction of the wizard and before his death revealed it to some of his friends. If this be true, it was more the astrology and no better the flat sorcery or conjuring which is devilish.

There was another, with whom I will end, that was told by a scholar that he should have his brains beaten out. But he was so wary of himself that he would not lie in a house for fear the roof should fall on his head, resolving to lie in a tent. But that resolution lasted not long, for he didn't trust himself there for fear the great tent pole that went cross over it should knock him on the head. Then he resolved to lie under some tree, but then he feared if he should fall asleep on a windy night the tree might fall on him. He did not go into any town, lest a tile should crack his crown. So, what place so ever he went into, he still was very wary of himself. At the last as he was walking in a hot summer's day in the fields, he was forced to put off his hat and

reveal his bald head. A strange bird that was in the element having an oyster in her claw thinking the man's head to be some white stone let it fall on his head and so beat out his brains. Thus, for all his care and providence he came to his untimely end and fulfilled the prediction of the astrologer or rather conjurer, if the tale be true, which I fierce **believe**.

Thus, sir, you see I will not so much disparage your black art as to say that you cannot foretell of things to come, calculate nativities, or do strange things though not by it but by the help of the devil who abuseth you. But I say they ought not to be done because as **Saint Jerome** saith, you lift up yourself against the knowledge of God, giving yourselves to a feigned art, imputing every accident that happens in a year or an age to the rising or setting of stars, thinking that human affairs are managed by the course and falling of the stars, and while you promise health to others, you are ignorant of your own punishments. Again, he sayeth that to seek out the course of the stars and the events that follow them is the scandal of Egypt and plain idolatry. **S. Ambrose** saith, he that thinks to express the several qualities of nativities and will tell what disposition the child shall be of as soon as it is born is both a villainous and vain man because it is most wicked and impossible to do. S. Augustine saith, that these astrologers and soothsayers hold that all things good or bad happen by fortune, which is most wicked and heathenish, for the Gentiles called **Fortuna Dea** or a divine power, not considering any man's merits, but gave riches to one and misery to another. And the better to express Fortuna, they made her image according to the form of a woman sitting in the middle of a wheel always turning it, having the right side of her face bright and left obscure, yet both blind showing that those she favored were merry and jocund but those she hated discontent and melancholy, Her blindness showed the indifference both of the good and bad. By the wheel they did show the prodigious change of this inconstant goddess which is impious and against all Christian faith. For we ought to consider that **all the ill** that happens to us have their origin from our sins and all the benefits and good that comes to us from the mercies of God, and not from this or that malevolent or smiling star or from the frown or smile of fortune.



If you will attribute these accidents, good or bad (that happen in a minute of an hour and sometimes in larger and lesser distances of time), to fortune, she very predominant among us and like one of the most powerful planets that reigns and rules over our nativities and affairs. For it is some men's fortune to be citizens, some again to be **cuckolds**, some men's fortune to be courtiers, some to be flatterers, some to be scholars, some to be fools, some to be lawyers, some to be knaves, some to be **usurers**, some to be devils, some to be captains, some to be cowards, some to be beggars, some to be alchemists, some to be heirs, some to be **fools**, some to be younger brothers, and some to be wisemen. Again, it hath bin many a gallants' good fortune to have a brave suit of clothes on his back on the morning, yet it hath bin his bad fortune to have them in the Lumbard [pawnshop] before night. It hath been many honest men's good fortune to have a fair wife. Yet it hath been his bad fortune not to know

truly how many children he hath had by her of his own getting. It hath been many a **roaring boy's** good fortune, as they say, to kill his enemy in the field, yet it hath been his bad fortune to be hanged for it the next sessions.

Thus, you see your goddess Fortune hath a great predominance over this lower world, the Earth. Yet, I will not believe these things happen by fortune and the mere influence of the stars. Therefore, let all men avoid them, for this opinion causes many to affirm there is no God.

Saint Augustine will not allow of your astrology but calleth it a mere vanity, and those that profit from it, enemies of the truth. He sayeth that the devil founded this art, and those that are curious in it are enemies to God. For it breeds many superstitious opinions in men and women, especially in those of ancient times who held astrology as canonical and as lawful to be observed and followed as any part of the scripture of which I will reckon up some.

Chapter 6 Notes

All the ill - In other words, all credit for good goes to God while all blame for bad goes to us. (85)

Amphibologies are ambiguous statements that have more than one interpretation. An example is Melton's story of the Bishop who was told that he would have a great fall. That could mean, physically falling down, as the Bishop thought, or falling from his high office, which is what happened. Other interpretations of "a great fall" could be: a personal tragedy leading to a fall in spirits, a nice autumn, a fall in parishioners due to plague, the cathedral falling down, drop of income, dropping a royal baby during a christening, a fall in misfortune, etc. The question is, what use is a prophecy if it's not clear, doesn't help anyone, and almost any outcome can be construed to being its fulfillment? (84)

Barber surgeons - In those days, barbers could also be surgeons and would perform their grisly and painful procedures on patients desperate for relief. (80)

Believe - Did Melton truly believe this silly story about a man who died from an oyster shell being dropped on his noggin? (85)

Bills and Halberds – Medieval/renaissance period weapons with blades attached to poles that were five to nine feet long. (84)

Biron – Armand de Gontaut or Lord of Biron was a French General who was award the military's highest honor, the Marshall of France. While laying siege to Epernay France, King Henry IV and Lord Biron went riding when a shot from the town hit Biron in the head, killing him. {1562-1602, 40 years}(84)

Burnish – A tool used to polish. (81)

Catchpole-a deputy who arrests those who didn't pay their debt. (79)

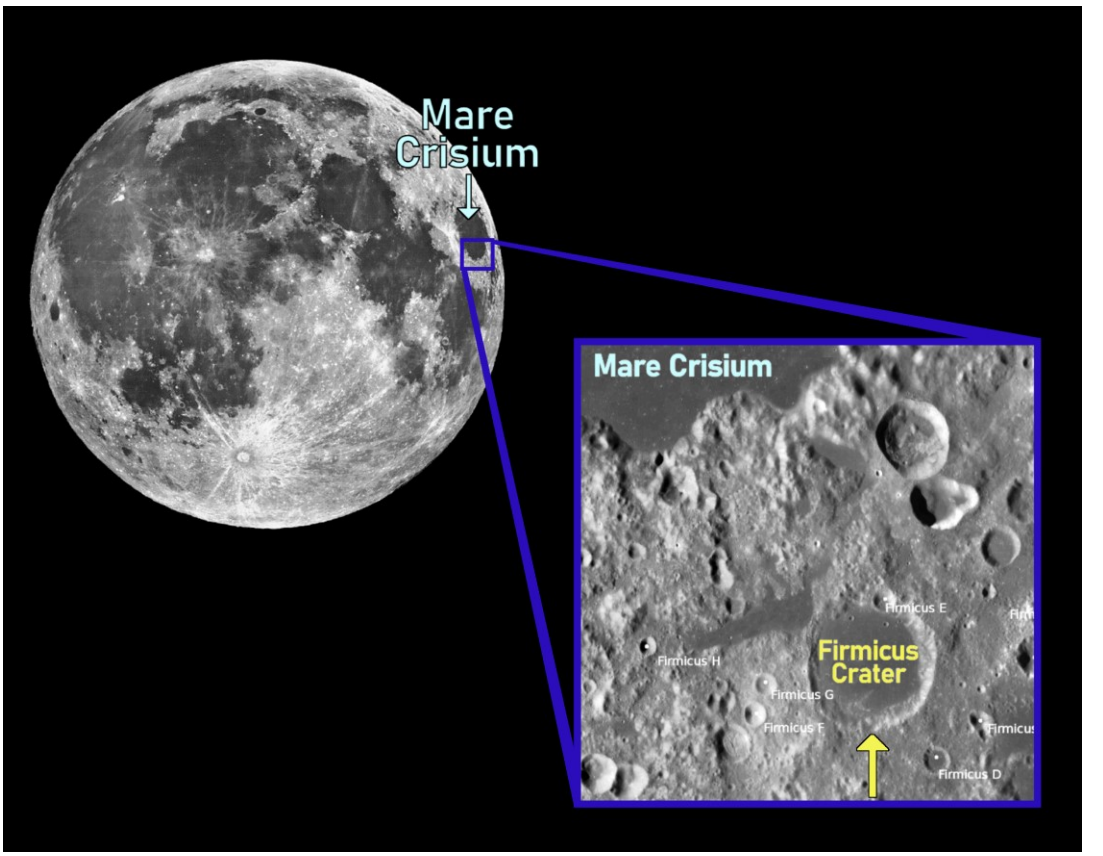
Coriate - This is likely a reference to Thomas Coryat. He was a famous English traveler and writer at that time. His travelogue *Coryat's Crudities* introduced the fork to England. {1577 - 1617, 40 years} (81)

Cuckolds – Husbands whose wives are adulterous (86)

Dutch miles – In those days a Dutch mile was equal to about 3 English miles. Kids today would be a lot healthier if their P.E. teachers had them run Dutch miles instead of English ones. (79)

Fools - Yes, John writes *"some to be fools"* twice in the same paragraph. Did you notice? If not, time for a stretch and a cup of Joe. (86)
Fortuna Dea is Latin for the goddess of fortune. (85)
Gilder – A person who covers items with gold. (81)
Ginny Pepper – Also known as Guinea Pepper, it refers to a seed with a pepper like taste. However, during the 1600s it could refer to Cayenne pepper. Either type of pepper would be painful if applied the eyes. (82)
Helena – Melton may be referring to Saint Helena. She was an empress, the mother of Roman Emperor Constantine, a divorcee, and an archeologist who searched for early Christian artifacts. {c. 246 – c. 330, 84 years} (81)
Henry VII [& Morton's Fork] Henry VII won the English throne through battle and became king in 1485. He had defeated Richard III, who is best known from Shakespeare's play in which Richard cries, *"A horse, a horse, my kingdom for a horse!"* (82)
King Henry's tax collector, Archbishop Morton, devised a no-win argument against taxpayers. He would basically say that if you're spending money, on nice things, you can afford to pay taxes. To those living modestly, he would tell them that since they were living modestly, they must be saving money. Therefore, they can afford to pay taxes. This type of logic, which has two different arguments but the same (usually bad) outcome, was later called Morton's Fork. Morton's Fork can also produce good outcomes. For example, a parent tells a child who has a messy room, "Your room is messy so clean it up." If the room isn't too messy or if the child argues that the messy room isn't too messy, the parent says, "Well, since your room isn't too messy, it won't take you long to clean up your room." Either way, the child has to clean up the room. Thus, Morton's Fork produces a happy outcome, for the parent. {Henry VII: 1457 - 1509, 52 years}
Julian the Apostate - Julian was the last Roman Emperor who wasn't a Christian. During his three-year reign, Julian encouraged a return to Roman religions from Christianity. In what is now Iraq, Emperor Julian died on the third day after receiving a battle wound during a failed campaign to force regime change. {c. 331 - 363 AD, 32 years} (83)
Kingdom of God - Matthew 19:17 (80)

Lamia – Possibly a reference to the mythical queen who became a monster that stole and ate children. (81)
Lazarillo de Tormes is the eponymous character in a book about a poor servant and petty thief who witnessed the hypocrisy of the people he served. The book was banned by the Catholic inquisition. (Published 1554 AD) (82)
Maternus – Julius Firmicus Maternus was an astrologer who wrote 8 Books of Astrology before becoming a Christian and writing *On the Error of Profane Religions*. A large crater and several small surrounding craters are named after him using his middle name Firmicus. The large crater is just under 35 miles in diameter and 1 mile deep (56 km/1.5 km). Mare Crisium, in comparison, is about ten times wider than Firmicus (345 mi/556 km). (80)



How long would it take a future Lunarian, base jumping Firmicus crater, to fall a mile? How would she slow her fall since a parachute wouldn't work?

Moon with the head of the dragon – When the moon's orbit crosses the sun's ecliptic path, it is referred to as a lunar node. If the

moon's orbit crossed the sun's ecliptic from a northernly to southernly or descending direction that was known as the dragon's tail. When it passed in an ascending direction, it was known as the dragon's head. (80)

Peter Columbus – No explorer of that name could be found. One guess is that John Melton was not using the name Peter but rather the word "peter" which means to gradually diminish. Peter Columbus may refer to Christopher Columbus whose fortune and stature diminished over time. In short, he petered out. Another guess is that Melton just got the name wrong, used slang, or was mentioning someone too obscure for history. (81)

Poor John is a dried salted piece of fish like cod or a general term for meager, low quality food. (79)

Roaring Boy – A street bully who causes disturbances. (87)

S.(Saint) **Ambrose** was an influential Christian writer, theologian, and bishop of Milan who gave his money to the poor. On the other hand, he convinced **Emperor Theodosius** not to rebuild a synagogue that had been burned to the ground by a bishop led mob. Ambrose called synagogues *"receptacles of folly"*. What the Jewish people, of the time, called Cathedrals is unknown, ~~but it probably wasn't very Christian of them. Ha, Ha!~~ *(I'll go stand in the corner.)* {Ambrose: c 340 - 397 AD, 57 years} {Theodosius: 347 – 395, 48 years} (85)

Saint Jerome was a Christian priest, writer, theologian and creator of the Latin Vulgate bible. While it has been updated, it has been in use for over sixteen hundred years. Compare that to the King James Bible which has been in use for over four hundred years. Quote *"Begin now to be what you will be hereafter."* {347 – 420, 73 years} (85)

Twelve Houses – When you look at the zodiac wheel, it is divided into 12 pie-shaped slices. Each slice is a House and is represented by a zodiac sign, like Cancer, and ruled by a celestial object, in this case, the moon. (79)

Twins – This story is very similar to scientific twin studies which are used to determine the effects of heredity. Both identical twins, which develop from one fertilized egg, and fraternal twins, which develop from separate fertilized eggs, are studied. These studies seek answers to questions such as, if one identical twin develops a disease, say

schizophrenia, what is the likelihood the other one develops it? If a fraternal twin develops schizophrenia, what are the chances the other twin will develop it? Are the chances more, less, or the same as the identical twins? What if both sets of twins are raised separately from their twin? Does that affect the risk? The answers to these and other such questions help determine how likely a disease, trait, or even behavior is genetic, nongenetic, or both. (81)

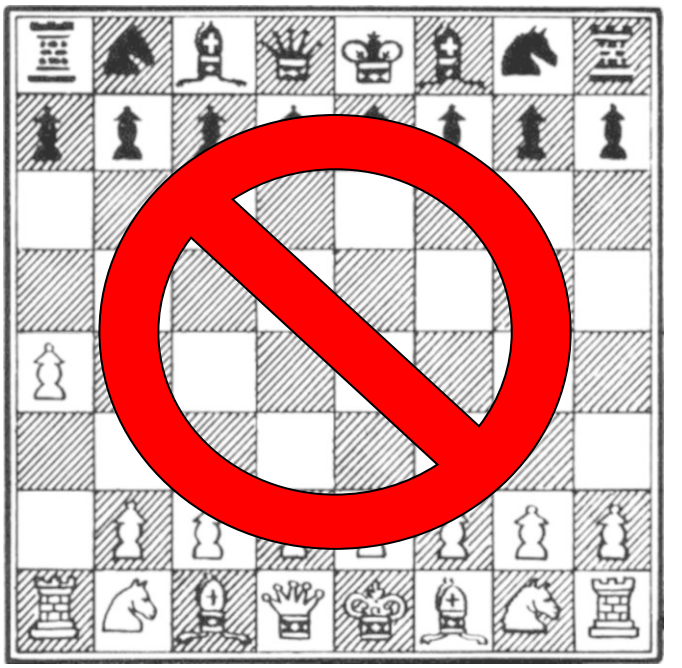
Regarding twins and horoscopes, like Melton, St. Augustine makes a similar observation regarding twins in his book *Confessions* (400 AD). He writes that twins have the same horoscope but their lives are different and contrary to the predictions. He gives the example of the biblical twins Jacob and Esau who turned out so differently.

Tyburn was a place in London where executions took place for six centuries, possibly to resume at a future time. (If it's happened before, it can happen again.) (84)

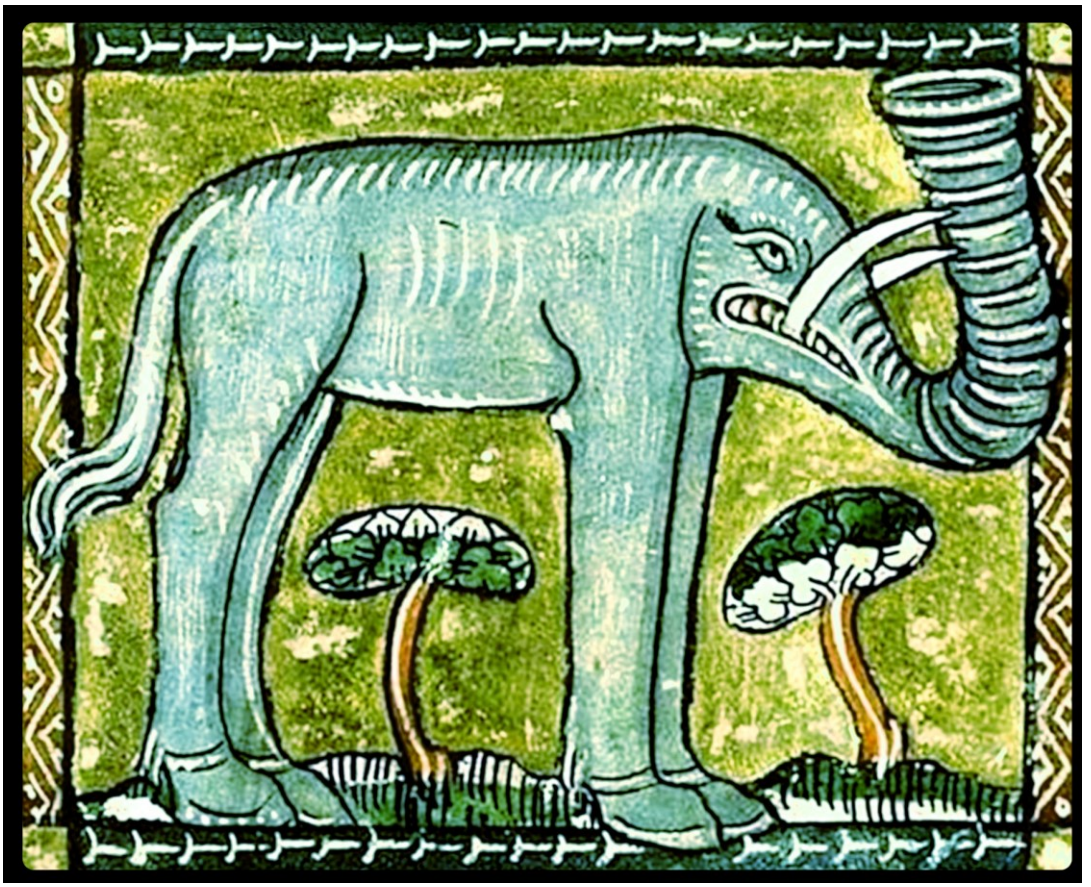
Usurer - A person or business that lends money at high rates. (86)

White Friar – A slang reference to the Carmelites which are a Catholic Order of friars who wear a white cloak. (79)

Zonaras – Joannes Zonaras lived in Constantinople (now Istanbul) during the 1100s. He was the Byzantine Empire's Chief Justice, a historian, and an Eastern Orthodox theologian who denounced playing chess. (83)



Chapter 7
A Catalogue of Many Superstitious Ceremonies



"You're making my lips itch!"

A catalogue of many superstitious ceremonies, especially by old men and women held, which were first found out and invented by Figure-Casters who were cunning men and women in former ages and whose deceptions, to this day, are held as certain and true observations.

1. That if anything be lost among a company of servants, with the track of the stars and the comets it may be found out again and reveal who stole it.
2. That toothaches, agues, cramps, and fevers, and many other diseases may be healed by mumbling a few strange words over the head of the diseased.
3. That by a certain tuft of hair growing on the foremost part of a man's forehead, it may be known whether he shall be a widower or no.

4. That a man [i.e. person] may know what's a clock, only by a ring and a silver beaker.
5. That it is very ill luck to have a hare cross one in the highway.
6. That to have **yellow speckles** by the nails of hands is a great sign of death.
7. That when the left cheek burns, it is a sign somebody talks well of you, but if the right cheek burns, it is a sign of ill.
8. That when a man's nose bleeds but a drop or two, that it is a sign of ill luck.
9. That when a man's nose bleeds but one drop and at the left nostril, it is a sign of good luck but on the right, ill.
10. That if a man stumbles in a morning as soon as he comes out of doors, it is a sign of ill luck.
11. That if a man walking in the fields finds any four leaved grass, he shall in a small while after find some good thing.
12. That it is not good to put on a new suit, pair one's nails, or begin anything on a **Childermas** day.
13. That if a man be drowsy, it is a sign of ill luck.
14. That it is a sign of ill luck to find money.
15. That it is naught for a man or women to lose their hose garter.
16. That it is a very unfortunate thing for a man to meet early in a morning an ill-favored man or woman, a **rough footed hen**, a shag-haired dog, or a black cat.
17. That it is a sign of death to some, in that house where crickets have been many years, if on a sudden they forsake the **chimney-corner**.
18. That if a man dreams of eggs or fire, he shall hear of anger.
19. That to dream of the devil is good luck.
20. That to dream of gold good luck, but of silver ill.
21. That if a man be born in the daytime, he shall be unfortunate.
22. That if a child be born with a caul [amniotic membrane] on his head, he shall be very fortunate.
23. That when the palm of the right hand itcheth, it is a shrewd sign he shall receive money.
24. That it is a great sign of ill luck if rats gnaw a man's clothes.
25. That it is naught for any man to give a pair of knives to his sweetheart for fear it cuts away all love that is between them.
26. That it is ill luck to have the salt-seller fall towards you.
27. That if the beer falls next to a man, it is a sign of good luck.

28. That if a candle burns blue, it is a sign there is a spirit in the house or not far from it.
29. That when the cat washeth her face over her ear, we shall have great store of rain.
30. That if a horse stumble on the highway, it is a figure of ill luck.
31. That when a man's nose itcheth, it is a figure he shall drink wine.
32. That if your ***lips itch***, you shall kill somebody. [See elephant]
33. That it is a very ill sign to be melancholy [down, depressed].

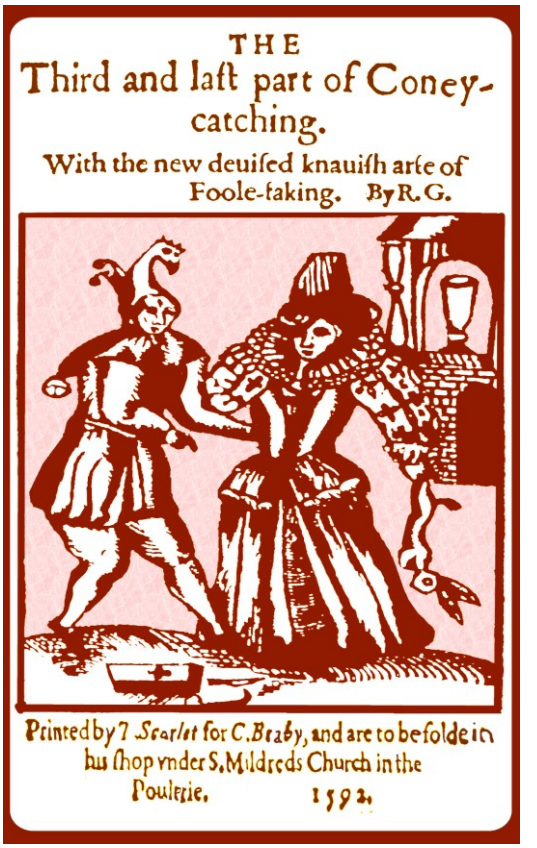
These and a thousand more as vain as these, I could reckon up, were it not that I should make too long a digression from my matter with which so many people are so deeply besotted. That a whole university of Doctors cannot root these superstitious observations out of people's minds. For what an idleness is it in them to think that there is either any Bonum [good] or Malorus [bad] omen in these things? What ill luck can there be in it when a hare crosses your path except it is your ill luck not to catch her, or when you have caught her to let her go again (as the **Welshman** did)?

What ill luck can it be to a man to stumble in a morning except he falls down and break his nose? What ill luck can there be in finding money except it be counterfeit? But if it be current, he cannot be persuaded if he that takes it up, it will lead to ill luck. For it be ill luck, God send me that ill luck every day. What ill luck is there in losing a hose garter except it be to put a man to the charge to buy a new pair? I cannot pick out anything in these observations why they should be figures of good or bad luck. Therefore, I cannot persuade myself, but you and such Figure-slingers as you, that sow the superstitious seeds in the hearts of credulous people, is only to get to yourselves praise and especially money. And you have not only scattered these in or about the city but in the country. For many towns having been pestered with these wisemen before the laws prepared whipping posts, stocks, and houses of correction for them.

For theses rogues would appear in villages disguised as Gypsies. This name is derived from the Egyptians, but by corruption of the tongue are called Gypsies. So that they might be thought to come of that sun-browned generation, they with herbs and plants for the purpose would darken their skins and with oaks discolor their faces. For bread, beer, bacon, cheese, and especially for money, undertake to tell poor maid servants their fortunes. These make sure to be good because they would be

sure of good reward. The poor silly creatures, though considering Gypsies to be a dark and ill-favored people, yet believe that some are as wise as themselves. And it is a great folly and madness of many, who has never seen a tawny-visage man with a black curled head of hair, but they will think he is a cunning man and a conjurer.

But if they always hold this to be true, they may as well say that none dwell at the king's head but princes, nor at queen's head but ladies, none at the pope's head but heretics, none at the bishop's head but divines, none at the maidenhead but virgins, none at the Bull's-head but horn dealers, none at the Ram's-head but butchers, none at the **Saracens'** head but heathens, and none of the nag's head but horse-courtiers, which is most ab surd to believe, for if all those that have black heads or faces were conjurers, then all chimney sweepers were **necromancers**. Therefore, I pity the blind ignorance of many country people and warn them to take heed of these rogues [and coney-catchers] that cozen whole towns as they come through, as by this true discourse following shall appear.



Learn to coney-catch in three easy lessons!

Not many years since, there came a crew of these hedge-creepers trooping through Essex, telling fortunes as they **went**. But at the last, the constable by the virtue of his office, and the statute against these rogues apprehended them and brought them before a Justice who committed them to Ipswich Jail, there to stay until the next **assizes**.

In the meantime, one William Bell, that in my mind had been fit to have been hanged up for his roguery, being then jailor, knowing the simplicity of many of the townsmen, wives, daughters, and servants, and the subtilties of those rogues under his custody, came to them telling them that if they would be as private as he would be constant, he would lay a plot how they, the gypsies, and himself would get the best part of twenty **Mark** clear in their purses before the assizes as well as a purchasing of their liberty. These travelers at the first doubted but at last condescended to him telling he should have a full half share of whatever they got by acting that **comedy**.

William Bell upon this drew a large note of the names of the chiefest men and women in the town. He revealed their complexions and statures, the color and fashion of their clothes they wore, in what street they dwelt at, what sign, what suiters they had before they were married, of what estate he that had married was, whether he were a widower or a bachelor, how many children he hath by her, how many girls, how many boys, if they had any children before they were married, and whatsoever worth of note, many years before it had happened. He set this down in a note which he gave to the Queen of Fairies (I mean the most ancient of those women coney-catchers), to read over and diligently pursue charging them never to answer to anything that was asked them upon the sudden. Instead, they were to withdraw themselves into a room through which Bell had made a hole with a drill that they might look out and view those that were in the next room that that came to find out their fortunes. And when they had taken full notice of them and what had happened to them by the notes William Bell had written, then to come openly to them and tell them first what had befallen them, which was true, and what should happen to them, which was mostly false.

Now this jailer, this setter, this **coney-catcher** Bell, who had taught these forward scholars this lesson perfectly, went down into the town every afternoon to some alehouse or other. But now did he especially choose one, where a very believing old woman dwelt that had given many a free drink of beer and ale to such rogues that had stopped her mouth full of lies.

And long after Bell had entered into this drinking school and after a little discourse with a company of country bumpkins that sat there tippling, he told them that he had a company of the strangest men and women gypsies in his prison that he ever heard of. For without Bill even asking, they had told him of many things that happened many years before he kept a prison and since he kept a prison, how many prisoners he lost, what men they were, what time of the year they broke out, on what day, and when he found them again.

This begat no small credit in them that heard him, but especially in the old woman, who as the nature of ancient people is, could not keep news long and told it to two or three of her neighbors and they to forty more. In a few hours, Bell's report flew up and down the town and took such deep root in the minds of most of the people that many of them could not be at rest until they had seen the Gypsies, and then under the influence of seeing them, to know their fortunes. Many repaired thither asking many questions of these wise knaves and wenches, who at the first would not be drawn to tell them anything. Then withdrawing themselves into their private chamber, they peered through a hole made for them for the purpose of taking particular notice of the townspeople. By the direction of Bill's notes, they did know every man and woman's name there and what happened to them. At the last they would come stealing out again and call every man and woman by their names, tell them where they dwelt and at what sign, and whisper the women in their cares and make many of them blush. And for the men make them to laugh so that these country people, hearing themselves named of them that never saw them before, and told them of things that had been done many years before, wondered at them and gave them money, sent them meat every day to dinner and supper, saying it was pity such skillful people as they should not be provided for.

For the space of five weeks, they were visited more then all the coney-catching knaves about London. For there was not a maid that had gotten **the clap** before she was married, a young **stripling** that had got a wench with child, or any farmer or townsman that had lost his purse or horse or sheep many years before but would repair to those gypsies. Some gave them wrought handkerchiefs, gloves, purses, knives, money, and more meat and drink then twenty more of them could eat. When the Assizes came, by means the townspeople made to the justices, they procured their liberty. Yet they still thought themselves much beholding to them, not dreaming that any of these things were first revealed to the gypsies by Bell,

who for his share in the space of three weeks had got twenty Marks clear to himself which his knavery and the gypsies' roguery picked out of the townsmen's pockets.

The like roguery doth one that goeth under the name of Captain use. With the tricks and heights of a **legerdemain** doth he on the cards fool many people out of their money, making them believe he can find things out by this art. Though his own conscious knows this is as far from the knowledge or grounds of astrology as he is from honesty. And if I were to talk or dispute with him, I would confute [prove wrong] the strongest arguments he could produce to prove his skill and to his face boldly justify that he is but a mere imposter and can do nothing without the aid and help of such a knave as himself. For these two have found out many things between them before they have been lost. They first plot to have things conveyed away, then take money from the owner who pays them to **find the lost item.** If you nor the world will believe this, let them but look into Newgate Prison books, and they shall find he stood in the pillory for such rogueries, having this fair inscription written over his head in capital letters, FOR COZENAGE.

"...in the pillory for such rogueries." [They threw cats?]

But I will come back again to the matter I treated of before, which was of your cunning astrologers, that can do these pretty tricks and sleights by art.

Saint Augustine calleth your art a sacrilegious foolery, an unlearned learning, and a kind of fornication with the soul. Saint Jerome makes mention that **Pope Alexander the third**, who upon discovering that a priest who had used an astrolabe to find the thief that had robbed the church, suspended the priest from his order for a year, saying it was a most heinous sin for a man of his order to exercise such an unlawful study although it were for the good of the Church.

Thus, sir, you see your art is forbidden concerning telling of fortunes or finding things that are lost, etc. And in forbidding the practice of this art is also included all those for whom it is practiced. For many people in these days cannot break his shins, have his nose bleed, loose a game at cards, hear a dog howl or a cat wail, but instantly they will run to the calculator and have him turn over his Ephemerides and his annual calendars stuffed full of lies and superstitious observations.

I will counsel all those, therefore, that would know their fortunes to look into that everlasting calendar, the sacred Bible. For the astrology they shall learn there never tells false but will certify them that the cause of their ill fortunes is their sins, and their good fortunes the mercies of God. It will tell them of the true nature of summer, that is of their resurrection and salvation, and the true condition of Winter, that is death and damnation. If they study this book, they will quickly learn to be excellent calculators and learn what will become of them if they do ill and what if they live well. It will tell them the causes and cures of every disease that doth infect the soul. Yet for all this, it is the true condition for the superstitious of the world to put their confidence in astrological fallacies rather then in the Holy Ghosts verities [truths]. Drawing from the stars, the events of future contingencies, ascribing what good so ever befalls us to the influence of the lucky planet and not to God's mercies, and what mischief so ever to the position of some malevolent star and not to our sins, we put our confidence in astrologers, stars, and planets for a few experiences and never hate them for their innumerable fallacies.

But this is especially hereditary to women because by succession it came from their mother Eve, who by **her vice** of curiosity or levity or admirable facility rather then fatuity [foolishness] was deceived by the serpent. In desiring to know future things, which folly descends naturally to women to

rather believe an astrologer than the divine. If these false calculators happen upon one truth among a hundred errors, then without any suspicion they may lie a thousand times after. Yet these foolish, credulous, and **apple eating** women will believe them.

Sebastian, who wrote bitterly against astrologers, sayeth, it is an art against the law of God and full of deceit and villainy. For sayeth ye, go to any doctor of the mathematics [astrologer] and tell thou hast had very ill luck all they lifetime and desire him to tell they under what planet thou wert born, either under malicious Mars or that Saturn was **apostatical** and **retrograde**. After you have been with him, then go to another and tell him that you have had very good fortune and desire him to tell thee what star reigned at thy birth. It will be very strange if he does not tell thee as the first did that you were born under Mars or Saturn. Then to prove himself an artist, will turn over huge volumes by which he will show that it is necessary that you must have good fortune being born under those stars that the first astrologer said were ill. Finally, in a circle drawn together and, in every part, he will take diverse and sundry occasions to speak anything. Now if they chance to miss in their predictions, they have a pretty evasion to shun the suspicion of lying, which they draw from the interrogatory part of astrology.

The opinion of astrologers is that when the mind of man is spurred to the desire of knowing anything, that suddenly it cannot be resolved by election or consultation, but only by the influence of a constellation that was residing in heaven that hour. And when any man consults with an astrologer, by a figure in heaven the **hour of interrogation** being found out, the astrologer can answer truly of anything fought for or demanded. They ask whether an absent friend be alive or dead. If a legate or messenger, that is sent into any country, shall return home again safe and well and whether he shall dispatch that matter he went about prosperously. Plus, an innumerable many of other things that human curiosity doth doubt of, to which sometimes they may answer truly, although they often lie and are never found fault with for it.

For they have found out a way whereby they can sufficiently excuse themselves to those that are ignorant and simple in these things. For they say that if any man being doubtful of anything doth with a natural motion and radical intention ask them anything that then they can resolve them of any question they ask. Now if they miss and cannot answer directly and truly

to what was propounded to them, they say that he that asked that question did it not with any natural motion or any **firm** or radical **intention** to be resolved but only to try their art. Thus, oftentimes they deceive and are deceived in their answers. They deny any defect that is in their art but blame the levity of him that did ask the question, and thus they excuse themselves.

But I admire what excuse the Egyptian and Chaldean astrologers could find when among such an infinite number of them, not one of them could truly answer the **dreams** of Pharaoh and **Nebuchadnezzar** when Joseph and Daniel could answer directly. Do you think this was done by any inspection or peeping into any astrolabe or observing any constellation? No. For it was done by the revelation of Almighty God. Therefore, it was past the rules of your art.

There is another neat delusion whereby they benefit themselves very much which is, by the observations of the heavens, astrologers claim to know if it be fit or convenient for a man to travel or do any other business. This is most superstitious and diabolical. For they will not have a man eat, drink, be merry, take physic, or travel, marry, join friendship, send forth a messenger, buy, sell, put on new clothes, begin the alchemist work, send boys to school, go into law, hawk, hunt fish, or go to the bath, but they will have them do it under some constellation and will set forth rules when to do these things and when not. If they can do these things, I wonder they do not set for a rule and choose a house and constellation under which a man may die well and avoid hell fire and enjoy the joys of heaven. But I think their art hath nothing to do with any of this.

Yet I will not deny but that the influences of the stars have an operation in the differences of bodies. For what is more belonging to the body then to exercise husbandry, to cut down timber for building while the tree is not too full of sap, and to observe the times and seasons when they should be done? But those observers of me are to be laughed at, such as those who will not go out of their house before they have had counsel of their almanac and will rather have the house fall on their heads then stir. If they note some natural effect about the motion of the air which they suppose will vary the lucky blasts of the stars, they will not marry or travel or do the like but under some constellation. These sure are no Christians because faithful men ought not to doubt that the divine providence from any part of the world or from any time whatsoever is absent. Therefore, we should not impute any secular business to the power of the stars, but to know

that all things are disposed by the arbitrement of the King of Kings.
The Christian faith is violated when so like a pagan and apostate any man doth observe those days which are called **Egyptiac**, or the calends of January, or any month or day or time or year either to travel, marry, or to do anything in. For whosoever he be that believes these things hath erred from the Christian faith and baptism. Saint Augustine in his **Enchiridion** sayeth, that it is a great offence for any man to observe the time and course of the moon when they plant any trees or sow any grain. For he sayeth, none puts any trust in them, but they that worship them believing there is some divine power in them, thinking that the position of some star out to have an influence in them, according to those things they believe concerning the nativities of men. This me thinks is most simple and ridiculous for thus I will argue against them.
If this be true which they hold, that it is good to sow grain under such a lucky constellation, what is the reason then that after the grain that is scattered on the earth by the laborious hands of the husbandman, that after so much grain is come up together, look green together, ripen together, and fit for the sickle, that some of it is blasted, some quite choked up, some devoured by birds, some by beetles, some trodden down, and some of the ears plucked from their stalks by men that come by that field they grow in? How comes it to past then that some of this should go safely into the barn and some of it again to be devoured and spoiled? Me thinks this should not be if the same constellation under which it was sown had but one influence, which should be good, and not a second, which was bad.
But I will now let these things pass because I make no doubt, but I have strongly confuted them and come to the last but the wicked part of astrology which concerns the making of astrological images and to what purpose they are made. Where I will show they have no force or virtue from any star or constellation but that the devil worketh about them and in them causing them to be made under a constellation that the impiety of their idolatry may the more secretly be hid.

Chapter 7 Notes

There's a Japanese superstition that if you sneeze out of the blue then someone is talking about you.

Apostatical – In this case, it could be that Melton meant apsidal, an adjective of apsis, which is the nearest and farthest point of an orbit of a planet from the sun or moon from a planet. Apostatical can refer to apostacy which means abandoning your religion. However, this doesn't seem to fit the context. (101)

Apple eating – According to Genesis, the first book of the Bible, God creates Adam, the first man, and from Adam's rib, Eve, the first woman. They live in the paradise garden called Eden. God tells them that they could eat the fruit from any tree except for the 'Tree of Knowledge of Good and Evil'. In short order, they eat it. First, Eve, who was talked into it by a lying serpent, and then Adam. As a result, Eve and Adam were kicked out of Eden by God, and humans have been conned and conning ever since. Some traditions claim the fruit was an apple. (Page 101)

Assizes – These were periodic English county court hearings or trials. (97)

Childermas, held on December 28, is a Catholic service held in memory of the massacre of infants in Bethlehem by King Herod's troops. King Herod of Judah was told by three traveling wise men that a new star foretold of a new king of the Jews. Herod the Great decided to put an end to this prophecy by having all babies in Bethlehem, two and under, killed. An angel warned Joseph, Jesus' adoptive father, of Herod's evil plan, and so the family fled to Egypt. Why the angel didn't warn the other parents is unclear. {Herod 73 BC - 4 BC, 69 years} {Jesus 4 BC - 29 AD, ∞} (94)

Mary, Jesus, and Joseph fleeing the slaughter. Did it haunt them?

Chimney-corner - There may be something to this particular saying in that the crickets may have suddenly forsaken the chimney-corner because of dangerously increased carbon monoxide or dioxide levels, which could be caused by a partially clogged chimney flue. (94)

Comedy – Back then, comedy could also mean a story with a happy ending, like Dante's masterwork *The Divine Comedy* which ends in Paradise. (97)

Coney-Catchers – Those who thieve using trickery, like a con man. Coney also meant rabbit. (97)

Dreams: John Melton refers to two biblical stories. In Genesis Chapter 41, the Egyptian Pharaoh has recurring dreams. One dream is of seven healthy cows being eaten by seven starving cows. Joseph, who had been sold into slavery by his jealous brothers and who was in prison for being falsely accused by his owner's wife of sexual assault, is brought to Pharaoh and interprets the dreams when all the magicians and wise men of Egypt could not. A musical titled *Joseph and the Amazing Technicolored Dreamcoat* is based on this story. The second story is from Daniel Chapter 2 which tells of King **Nebuchadnezzar**, conqueror of Israel and ruler of Babylon. He had a dream and demanded that his magicians, wise men, and astrologers not only interpret the dream but reveal the dream itself, or else. Sadly, the magicians, wise men, and astrologers were stumped and going to be chopped into chunks. Then Daniel, an Israelite who was captured and made a Babylonian slave, came to the rescue by explaining the dream's content and meaning, thereby saving everyone. No musical yet. (102)

Enchiridion – In general, it's a text containing important and essential information. Saint Augustine's Enchiridion is a book which gives instruction on Christian piety, including humility, obedience, and reverence. The book is also called Faith, Hope, and Love. (1 Corinthians 13) (103)

Egyptiac or Egyptian days. Many medieval and renaissance calendars contained certain dates that had been named, by ancient Egyptian astrologers, as extremely unlucky. It was a bad idea to start any project or journey on those days. Of course, unlucky days seeming to cause bad luck is probably due to enhanced awareness. If you start a big project on Friday the 13th and things go wrong, as they always do, people will attribute the problems to starting the project on an unlucky day. But in all likelihood, the number and seriousness of the problems would have been more or less the same if you had started the project on Thursday the 12th or any other day. (103)

Find the lost item - A good example of stealing an item and then

claiming to find it in order to get a reward is shown at the beginning of the Oscar-winning film *The Green Book*. Watch it. (99)

Firm intention – Is this similar to when a phony healer tells a trusting client, who didn't get better, that it was because they didn't have enough faith or believe hard enough, thereby implying it's their fault and not the fault of the self-proclaimed healer (who probably stages fake healings to con gullible and desperate patients)? Is it similar to an overzealous coach telling his team they lost because they didn't want it bad enough when another reason may be closer to the truth? Another example may be the business executive who blames decreasing sales on employees who didn't try hard enough when, in fact, they had tried very hard but due to the boss' incompetence or economic downturn, the business failed. The best way to overcome or learn from a failure is to first, accurately assess the cause. (102)

Her vice - Not every argument Melton makes is a good one. It's helpful to remember the words of Lactantius: *"The first point of wisdom is to discern what is false…"* (See chapter 5 notes regarding Lactantius.) (100)

Hour of interrogation - Melton may be referring to Horary Astrology where the time an astrologer is asked a question is important to providing the answer. (101)

Husbandry-The cultivation and breeding of crops and farm animals. (102)

Legerdemain –In this case, a con-man who fools people with sleight of hand and trickery. (99)

Mark – In merry old England, a mark was not a coin or bill but an amount of money equal to 13 schillings and 4 pence or two-thirds of a pound. (97)

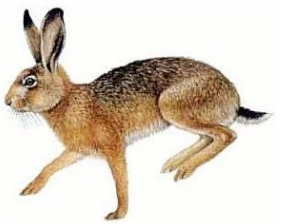
Nebuchadnezzar – See Dreams.

Necromancer refers to a person who conjures the dead, in body or spirit, to discover secrets, foretell the future, or use for diabolical purposes. The original term used in Astrologaster is negromancer with negro being the Spanish word for black. A negromancer was a necromancer and/or someone who practiced dark or black magic. (96)

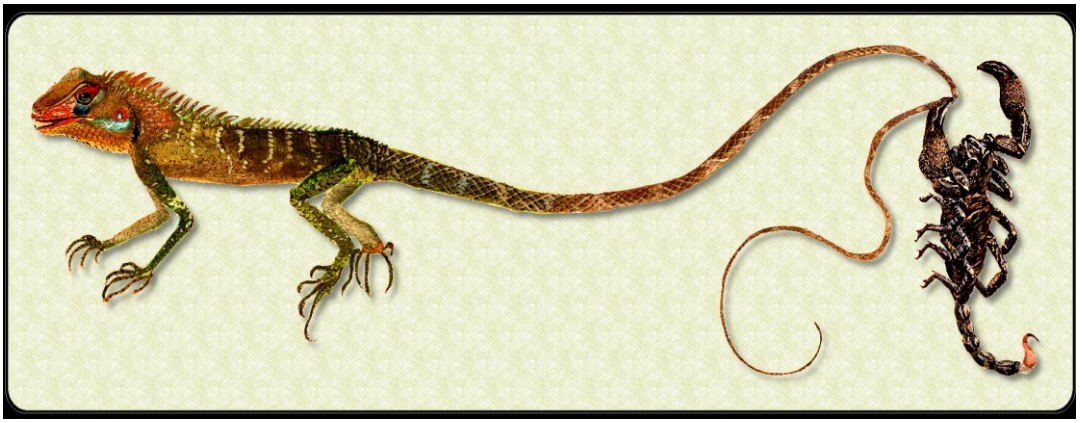
Pope Alexander III - The Catholic Pope is a Cardinal who is elected by the other Cardinals to be Pope. The majority of Cardinals elected Roland Bandinelli who became Pope Alexander III. Five cardinals, in opposition to Bandinelli's selection, elected a different man. He became Pope Victor IV and is referred to as an antipope. During Alexander's reign, he gave papal approval to crusades (Catholic version of Jihad) against pagans in northern Europe. Captured pagans then had to chose between becoming Catholics or execution. Pope Alexander supported universities and made important legislative changes in the church, such as only needing two-thirds majority to elect a new pope. {c. 1105- 1181, 76 years} (100)

Retrograde - When Saturn's orbit is observed over time from the Earth, there are periods when it seems as if Saturn is traveling backwards in relation to the distant stars behind it. What is actually happening is that the Earth, with its smaller orbit, is speeding past Saturn's orbit causing the viewing angle to change and giving the illusion of a backwards orbit. It's similar to when you drive past someone on the highway. They aren't going backward, just slower than your car. Also, if there are mountains in the distance, as you are passing the car, it will appear that the car is moving backwards in relation to the mountains. (101)

Rough footed hen – Chickens can have various problems with their feet, including mites, infections, injury, and bumblefoot. (Bumblefoot sounds like a jest for someone who missed an easy pass or goal while playing soccer.) (94)
Saint Augustine calleth - John Melton has a varied view of the Catholic church. At times he denounces their practices and at other times respectfully quotes their Saints. (100)
Saracens – A medieval European term for Arabs and Muslims. (96)
Sebastian – Probably Saint Sebastian, a 3rd century Christian Martyr killed for his beliefs and refusal to sacrifice to Roman Gods. {c. 256 – 288 AD, 32 years} (101)
Stripling – A young man. (98)
The clap is slang for gonorrhea. During those years, there was no effective treatment for the clap, which caused much suffering and even blindness in infants. Medieval treatment for STDs included: applying mercury to sores, cutting sores off, leaching, hitting one's genitals with a heavy object, using hands to clap the penis hard, and other quackery. Gonorrhea is now treated with antibiotics or prevented through abstinence and partner faithfulness. Condoms significantly reduce the risk of sexually transmitted diseases and have prevented much death and suffering. Interestingly, Gabriele Fallopius, for whom the Fallopian tubes are named, made effective condoms during the late 1500s.
Currently, there are certain religions that do not allow the use of condoms by their followers. However, disease obeys no religion and so the epidemic and suffering continue, even among the blameless. (98)
Welshman – Melton may be referring to a 7th century story of a Welsh Prince who, while hunting a rabbit, came upon a young devout maiden who was sheltering the rabbit. After learning the woman's story, the Welsh Prince let the rabbit go and gave the maiden, named Monacella (or Melangell), the valley as a haven. (95)
Went - In the original book's margin is written: *This was delivered to me by the mouth of Bell himself, jailor of Ipswich.* (97)
Yellow speckles on the finger or toenails are usually due to a fungal infection. (94)



Chapter 8
The Vanity of Astrologers about their Images



The fabric of astrological images is made under a certain constellation either to avoid hurtful things or to entice profitable things. For diverse uses they are made. Some are made for the destruction of some things. If you would remove a scorpion from a place, you must carve the figure of some scorpion either in stone, wood, or iron under some convenient constellation and inscribe on it an effectual name signifying the name of the thing that is to be avoided and the name of the sign ascending and of the like in diverse parts of the image with many other observations which for brevity sake I will now let pass.

For a contrary effect you must have a contrary constellation and a contrary operation, as in the images pertaining to love, enmity, health, or the like. And although there are many effects caused by these images, as experience teacheth us, yet they are miserably deceived that think it done by the virtue of any constellation when it is done by the mere operation of the devil. For not the virtue of the image but the operation of the devil. For not the virtue of the image but the operation of the devil worketh the effect. And learned

Averroes writing against **Algazel** the Astrologer, sayeth, that these images have no virtue from the stars because artificial things are not capable of any influence, neither are they any cause of natural operation. For **Quality** is in the **Predicament** of **Action**. An image therefore made of any earthly substance is nothing but an effigy and capable of no action.

And in like manner, those images that are buried in the midst of the place where their operations are expected are contrary to natural reason. And

other things that are observed in them show as great vanity as when some men's names must be written in the left hand, some with the right, some images must be buried with their faces upwards, some with their feet upwards, which are all signs rather of a **compact** with the devil then any other natural cause. As in the necromantic images of angels or rather of their inscription of devils and other unknown names and characters. Also, the use of their **suffumigations** and **invocations** are signs of a compact and league with the devil.

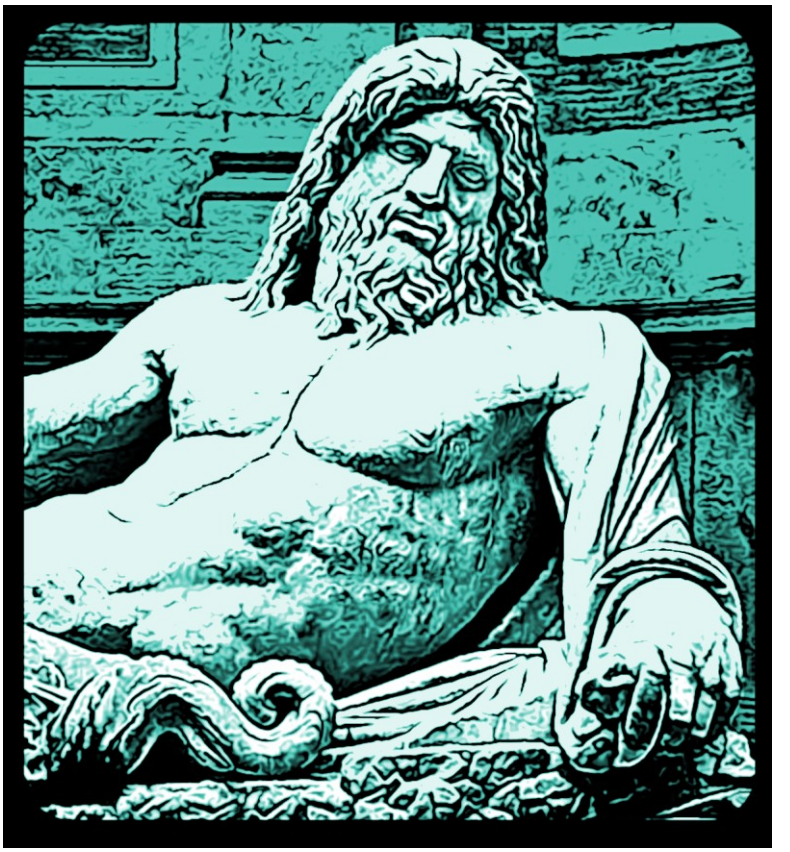
The prodigious impiety of the Dominic Friars in the fabric of these images would make a history bigger than the Iliad's. For they have made by their magical tricks weeping statues, by which they wrought many miracles which they had learned from the priests of the idols of the Gentiles, who have deceived many, as may appear by the Alexandrian statues destroyed by the Christians. For when they overthrew the Fane [temple] of **Serapis**, there were images found both of wood and brass whose inward parts were made hollow and with the instruments were fastened to the roots of their churches and temples from whence they spake.

And since the time of the Pope, there have been found in churches, images that have had eyes put in by art, that would weep and let drops of blood trickle down their faces, sweat blood, and would twinkle with their eyes to the people by the help of instruments and would writhe their heads and necks backward and forward, according to the will of the priests that invented them to beguile the people and to enrich themselves. These puppets had no tongues, but only moved and stirred making signs to the people, many of which the Cardinals erected and adorned and commended to instruct the people. They were nothing but deceits and tricks of these holy and religious fathers, still to detain the people in ignorance and that they should not smell out their knavery.

Also, when any rich man died and had left their abbeys and monasteries nothing to feed their fat guts with, many of these scab-shin friars would place one of their accomplices in a vault they had made under the dead man's tomb. Then, when any of the rich man's sons or kindred came, as was the custom in those times, to pray for the soul of the deceased father or kinsman, they would hear a dreadful voice under the sepulcher. The voice would say it was the spirit of him that was but lately buried there and that his soul could never be at rest until such amount, the friar had most mind to, was given to the monastery. And so, the blind people believing this to be the spirit of their father or kinsman would instantly go

home and confirm those lands on their monasteries.
Thus, poor souls, they were often deluded by such counterfeit voices of some subtle friar or knavish companion of their fraternity. Therefore, if there be any in these days, especially old men and women, that believe the souls or spirits of the dead walk, let them but read the scriptures, and they shall find it to be mostly false. For it affirms that the souls of the good instantly go to heaven and of the bad instantly to hell. Their spirits cannot wander. Again, the soul that is in heaven minds no earthly matter, and it was never known that any soul ever returned out of hell. For the poets themselves say, *"Nullus reddituries ab orco."* [None make a return from the grave.]
But these images and tricks of the friars do but resemble the statues of necromancers made with great toil and labor. For **Friar Bacon** worked many years, before he could make his **head** speak. And the image of **Albertus Magnus** was to be wondered at which he made in the full and perfect shape of a man, who with the wheels and other engines that he had cunningly and artificially wrought in it, made it speak and pronounce words as distinctly as if they did proceed from a man endowed with sense and reason. This statue, when Thomas Aquinas was sent into his chamber where it lay hid, heard it speak very articulately which when he heard, then looking for it, and finding it and viewing it very seriously, at last struck it with a club and broke it all to pieces. When Albertus heard and saw this, he cried out and said, *"Thomas, thou hast destroyed the work of thirty years labor and pains."* Now can any man judge that either Bacon or Albertus made this under any constellation or that it spoke by the influence of any star? If they do, they are wretchedly deceived for it was either by a material engine or the devil that spoke within them, brought into them by their art. We may persuade ourselves that all these images made by the art, either of a friar or necromancer, are unlawful to be made of them or used of any other.
But if we must allow any statue or image, they must be those of **Pasquino** and **Marphurius**, on whose breasts were written Lie-Bills, as the popes called them, but they are actually True-Bills of the popes' villainies'. These statues were of stone and the verses carved on their breasts were bitter and satirical, sharply reviling the witchcraft, poisoning, and sacrilege of the popes and cardinals. Thereupon the gentlemen of Rome wittily said that it was not lawful for men to tell of the Holy Eminences' vices, and yet the stones did proclaim them. But **Pope Adrian** would have taken an order

and have the statues flung into the Tiber river in Rome if **Suessanus**, the legate of **Charles** the emperor who favored them, had not prevented him. Suessanus said to his Holiness that if they were flung into the Tiber, the crocodiles and rats and other monstrous serpents would catch them and **sing** them. To this answer, some report, the Holy Father stood as mute as one of his Cardinal's mules. But some report that he began to be angry at Suessanus' answer, and in a rage suddenly said that he would have them burnt, to whom the legate wittily replied again, saying, *"If you burn these images, their ashes will not be blown throughout the city but into other countries, so that the people will take occasion to celebrate and reverence those ashes for the writing sake. And it will come to pass that they, being dispersed throughout the world, will make known the sins of Rome to all nations"*. At this second answer his holiness was more perplexed then before. Seeing he could do no good, either by drowning or burning, he bid them stand in the Devil's name.



Statue of Marphurius

But I have made to long a digression, therefore, I will return again to our necromancers. Now that I have spoken of their images, I will briefly and

plainly lay open the viperous generation of necromancy, which are idolatry, divination, and vain observation with all the hellish brood that proceeds from them.

Chapter 8 Notes

Albertus Magnus was a Catholic friar, bishop, author, as well as an expert scientist in almost every field. He believed in questioning what others had written in the past and doing his own investigating and experimenting from which he would draw his conclusions. Later, medieval forerunners of science fiction attributed to him the making of an overly talkative automaton. {c. 1200 -1280, 80 years} (111)

Algazel, better known as Al-Ghazali, was a Muslim theologian and philosopher. He prosed that all events are caused by God. Therefore, fire doesn't cause wood to burn; rather it's God's miraculous intervention that causes wood to burn. {c. 1058 - 1111, 53 years} (109)

Averroes or Ibn Rushd was a Muslim scholar who refuted Algazel's notions. For example, he believed that God created wood so it would burn. Therefore, fire, not God, burns the wood. He also believed that passages of the Koran which conflicted with reason and philosophy should be taken allegorically, that is, as a story with a hidden or underlying meaning or lesson. For example, Averroes, if alive today, might say that the story of Adam and Eve is not literally true, but an allegory of how people, who do wrong, separate themselves from God and cause suffering to themselves and others. {1126 - 1198, 72 years} (109)

Charles refers to Holy Roman Emperor Charles V. He was the emperor of regions in Europe and had considerable power in countries with Catholic rulers. He was also the ruler of the Spanish Empire, which included colonies in the Mexico, Latin America, and the Pacific coastal regions. His father was known as Phillip 'The Handsome' and mother as Joanna 'The Mad'. Joanna either had a mental illness or it was just an excuse to keep her locked up. {Charles V: 1500 – 1558, 58 years} (112)

Compact – Today we ascribe superstitions to human folly (i.e. *"That's just a silly superstition."*) rather than a compact with the devil. (110)

Friar Bacon or Roger Bacon, was a Franciscan Friar and an important English scholar, educator, scientist, philosopher and writer. Like Melton, he debunked magic. Quote: *"For the things of this world cannot be made known without the knowledge of mathematics."* (111)

Bacon's **Head** – Despite his opposition to magic, later writers claimed Bacon created a brass head that, by Bacon's wizardry, could speak. This story is similar to the one about Albertus Magnus with whom Bacon was a contemporary. {c. 1220-1292, 72 years} (111)

Invocation is the conjuring or summoning of magic or spirits. (110)

Pasquino, **Marphurius** or Marforio (Original text *Pasquil and Morphirius* - for those university professors who are going through this book with a mental red pen.) – These are two statues in Rome where people would anonymously put notes containing criticism or lampoons. Eventually the comments were directed at the Popes, who didn't care to be criticized or lampooned. (111)

Pope Adrian VI, was born Adriaan Florensz Boeyens (You get a new name when you become pope). He was pope for the last 1 year and 8 months of his life. He had been a university administrator, professor of

theology, Grand Inquisitor, and tutor of and an emissary for King of Spain/Holy Roman Emperor, Charles V. As pope he condemned Martin Luther and yet made a quixotic effort to stop Church corruption. Christopher Marlowe also included him as a character in his play *The Tragical History of Dr. Faustus*. Pope Adrian Quote: *"…the pope can err even in matters touching the faith...In truth many popes were heretics."* {1459 – 1523, 64 years} (111)
Today, a core belief of the Catholic Church is that the Pope is infallible. That doesn't mean he can't say or do wrong. It means, that in regard to the pope's statements concerning important and vital spiritual teachings meant for all Catholics, he is always right and must be obeyed. This raises the question of whether valuable and compassionate advances in Catholic teachings are hindered or prevented because they would undermine the doctrine of infallibility.

Quality is in the Predicament of Action. This sentence is most likely a referral to Aristotle's 10 Categories or Predicaments. Quality, according to Aristotle, is a category that refers to a description of something. E.g. The house is green. Green would be the quality. It's like an adjective. The other category mentioned is action, which means doing or acting upon. (In the original text, the word used is actio, Latin for action.) What the sentence seems to mean is that if a quality of something is to change, it requires action. For example, to change the color of the green house to blue, you need to paint it. It won't just happen. Likewise, people's qualities aren't changed by stars and constellations, but by action. (109)

Serapis was a god created, or possibly appropriated, by a Macedonian (Greek) who, through war, became Pharaoh of Egypt in the third century BC. Serapis worship was used to help unite the Greeks and Egyptians under the Pharaoh's rule. There have been 11 Temples of Serapis, or Serapeum, found so far. They are located in Egypt, Italy, and Turkey. The Serapeum referred to in the text, rigged so that priests could speak through the idol's mouth, is located in ancient Alexandria, Egypt. You can visit the ruins today. (110)

Sing –Suessanus argued that the crocodiles, rats, and monsters would sing the critical words that had been written and attached to the statues that made Pope Adrian so angry and who wanted them destroyed. (112)
An Aside: Theodor Seuss Geisel was going to use the pen name Mr. Geisel. One day, he read Suessanus' reply to Pope Adrian about the statues. Suessanus' reply left such an impression on young Theodor that he decided to change his pen name to Dr. Seuss in honor of Suessanus.

Note: Rumors get spread because they sound plausible and/or are entertaining and interesting. However, it is important to verify whether a rumor is true or not. If you can't verify it one way or another, then it's just a rumor, not truth. Is the story about Dr. Seuss true? If I hadn't written this note would you have just believed it?

Suffumigations are the smoke and vapors used in magical rites and spells. (110)

Suessanus or Agostino Nifo, was a philosopher, educator, author, occasional plagiarizer, and professor at the University of Pisa. He argued against Christianity before becoming a Christian himself. Rumored influencer of Dr. Seuss. {1473 - c. 1538, 65 years} (112)

Averroes

Chapter 9
The Damnable Offspring of Necromancy

Idolatry is a divine worship attributed to idols. These idols are statues or images, which the Gentiles worshipped with divine honor, believing there was some divinity in them by reason of their answers and wonderful effects the devil wrought in them. Such were the images of Hermes Trismegistus, otherwise called Mercury, in which they did believe that by a kind of art the souls of devils and angels were included under a certain constellation, which divinity and natural philosophy doth reprehend. For they hold that a spirit cannot possibly be vegetable or can substantially inform artificial bodies. For the soul, as Aristotle sayeth, inhabits a natural body, not artificial. For a man cannot by any matter, with herbs, wood, stone, words, or constellations, expel a good or bad spirit nor have it come presently and dwell in an idol. Because **corporeal** things cannot by any natural order have any operation in **incorporeal** things. There have been some of the Gentiles that have not only attributed divine honor to statues and images but believed them to be gods, for some virtue or magnitude of acts these statues represented whether by Jupiter, Hercules, Venus, or the rest, and other monsters of this kind. Also, they did not only honor corporeal but incorporeal things as intelligences, angels, and the souls of heavenly bodies, which they call **Aeria Animalia**, and they did not separate the souls of men from divine honor, which is most devilish. This kind of idolatry these days is used among our antagonists, the Papists, for they pray to iron, wood, gold, silver, and wooden images that have neither sight, feeling, sense, life, or operation in them and have as small influence in them after they are made, either by the carver or goldsmith's hand as they had when they first were in a mass lump, either in the tree or mine.

The second daughter of superstition is divination by which our astrologers miserably labor to know of future things, either good or bad. These are they, **Isidorus** sayeth, who report themselves to be full of divination. By craft and device, they foretell of things to come by the effects which proceed upon necessity from causes unless they are especially hindered of God. However, these effects the diviners proclaim certainly proceed from the cause of nature as the eclipse of the sun and the moon. The effects which proceed from these causes may be foretold of by a probable conjecture as well as a mariner may foretell of a storm that will arise by a dark

cloud that is either before or behind him. Have not many old women told by the unhappy conditions of a boy, that he would be hanged and hath it not fallen out right? Have not many grave matrons foretold that young wanton lasses would prove wagtails, and hath it not come to pass? Have not many men by the damnable tricks they have seen in **catchpoles** foretold that they would prove knaves, and hath it not been true? Yet these are but mere conjectures. Again, astrologers boast they can divine, which is most false. For the prophets themselves foretelling future things by revelation of God did not divine but prophesize. For divination is always taken in the worst part because in it the operation of the devil doth always come. For **Bonaventure** sayeth that to ask counsel of the devil is a great mischief.

The species of divination by which they can foretell of future things are many. Sometimes they do it by plain invocation of the devil, who with their execrable exorcisms, conjurations, characters, figures, and diverse times do call the devil to give them answers and who, by diverse manners and forms, appears to them and as subtly and deceitfully doth answer to those questions propounded to them as may appear by these examples.

Pope Sylvester the second that with small learning had attained to his **pontificalibus**. Being greedy to **long enjoy** that Holy See by a devilish kind of conjuration raised up the devil and asked his counsel on how long he should live. To this the devil answered that if he did take heed of **Jerusalem**, he should live a long time. Pope Silvester now thought himself to be long lived because he determined never to see Jerusalem. But for years after, he went to his palace of **Sanctae Crucis** where he lay in his chamber. Unknown to himself, Sanctae Crucis is called Jerusalem, and when he found this out, he instantly became mindful of the devil's answer and replied that he would not, and accordingly did not, live long after.

Also, **Alexander** the Sixth, whom the devil did help to his popedom, promising him that he should live **decem et octo** in his popedom upon the condition that he would be his after that time was expired. Now these numbers were over generally expounded of Alexander touching his years. For he supposed the Devil meant by nine and ten, nineteen years, when the devil meant but nine years and ten months, which was much about the time he came to claim his right of the Holy Father.

Also, **Albertus Scotus** doubting of his fortunes raised up the devil and asked him concerning the security of himself and his state, to whom the devil thus subtly and intricately answered in Latin, *"Sir, you shall stand secure, thy enemies shall peaceably enter into thy kingdom, but shall be subject to thy house."* Therefore, he did hope well of this answer and made no doubt of the victory. But the devil did not promise him the victory but the overthrow. For by using clever homonyms the devil meant thus: *Thou shalt not stand secure at home. Thy enemies three times with their forces shall enter upon thy land and you shall be overcome with fire.* And so was Albertus deluded.

Also, the Oracles of Apollo were but mere witchcrafts and delusions of the devil, giving answers from a hollow place of the temple after the priests had sacrificed to him, who in turn, did most commonly speak nothing but ambiguous, complicated, and convoluted answers. He deceived many that came because his answer did still include a double sense.

If a man did read over all **Chrysippus** volumes concerning the Oracle of Apollo, he would not find one answer that didn't include a twofold or even threefold meaning.

Francis Petrarch maketh mention in his **Morals** that Nero asking counsel of Apollo at Delphos did desire to know how long he should live. This answer was made to him that if Nero did take heed of seventy-three years, he should live a long time. When Nero did hear this answer, such a security did rock him asleep, and fearing nothing, he did glut himself in delight because he thought he should not die before the prefixed time of the Oracle. His mind was ravished down the swift torrent of insolent vanity and vain insolence, pampering himself with high diet, music, and delights that pleased his senses. But being in the meridian of his happiness, in a minute he was flung down into the dungeon of disgrace, for he heard the popular voice curse the name of Nero and celebrate the name of **Galba** by whom he was dis-sceptered and who at that time was seventy and three years of age.

But one of the prettiest tricks the devil played by his Oracle, **Valerius Maximus** makes mention of. For he reported that a **sophist**, to make himself merry, came to laugh at the Oracle of Apollo in Delphos and asked him if he should find his horse he had lost. To whom the Oracle answered that he should find his horse again, but if he did not take heed, he would take him such a kick that would break his neck. At this answer of the Oracle, the sophist went away laughing because it promised him to find a horse he never lost. But as he travelled into his own country, he fell into the hand of King **Attalus**, to whom in former time he had done some wrong and was by him commanded to be set upon a stone called Equus or horse. From there he was flung headlong down and broke his neck, fulfilling the Oracle of Apollo. Thus, much for the devil and his oracles which always were some such cunning delusions, whose end was commonly mischief.

Sometimes you do divine by dreams, and that is called per somnia or by dreams. Natural philosophy and divinity do manifest the cause of dreams. Dreams sometime proceed from the fullness of the belly, sometimes from the emptiness of the belly, sometimes by illusion, sometimes by revelation, and sometimes by rumination and revelation. Also, the diverse habitudes of the body doth administer diverse causes of dreams. Melancholy men often dream of horrible and fearful shapes and forms of devils. Foul tempered men of cutting throats and quarrels, of stratagems and firing of

cities. Phlegmatic men often dream that they are in fear of drowning and sometimes dream a sweeter dream then this, that they are eating honey. This is caused by the phlegm, which is naturally sweet and distilling to the palate of the mouth. Those with a sanguine [ruddy] complexion from the overabundance of blood, dream of the **Incubus** which physicians hold is the sign of a future **stroke**. And that is the reason many ignorant people, that are of sanguine complexion and feed on flesh, eggs, veal, and wine and such which increases blood, often feel an Incubus. This is nothing else but a disease arising of vapors and disturbs those who are at repose in the night. This external force doth seem to both evade their senses and yet press their bodies with a ponderous weight. This the reason that physicians hold that the Incubus is a sign of a future stroke because a stroke is a stupefaction of the nerves in the whole body with a privation of sense and motion.

Again, some hold that the cause of dreams ariseth from the business and affairs, which a man is most employed at during the daytime. That the day's impressions stick in the table of the **fantasy** and makes a man dream of those things in the night, which he hath done in the day. For example, men given to drink much often dream that they are in the bottom of some nobleman's cellar drinking to his health. Men, according to their employments, dream of their business overnight. Your lawyer dreams of angels, a most blessed dream, and if he chance to talk in his sleep, it is most commonly of **demurs**, **habeas corpuses**, **sassararas**, **writs**, **latitos**, and **procedendos**. The physician dreams of a great plague, and if he talks, it is of nothing but purgatives, vomits, **enemas**, and pills. I knew an actor who dreamt that his brains were beaten out with the cork of a **groat** bottle of ale, and as he was speaking the prologue, it hissed at him because he spoke it so severely. The **cutpurse** and the catchpole most commonly dream of a **Michaelmas** Term for that is their best time to pick pockets and cheat in. It is so of all the rest who dream according to their employments. This makes me not of Simonides opinion who held that all dreams are sent from God, which all honest men will deny because they know that God is not the author of any ill.

Again, dogs and kine [cows] dream, especially when they have lost their whelps or calves. They suddenly will wake out of their sleep and run howling or lowing into diverse places to find them. Nor must we believe these necromancers and their devilish labor of working in our fantasies by dreams. They want us to believe that they can do anything even that which

isn't true. They cause us to dream of gold or silver and that we will chance to find it instantly, and like many old women, we affirm that all such dreams are true. For this is but a trick of the devil to bring us into superstition. This trick is not much unlike that which he hath put upon the Papists, making them believe that at the sight of the cross the devil cannot be in quiet, but must fly away from it. But there is no true Christian who will think that the devil is afraid of a piece of wood, gold, or silver and flees from the cross. The devil's purpose is to draw them into the superstition of adoring the cross and kneeling to it instead of adoring him that once hung on the cross. For although it be a cross, yet it hath no more virtue and influence in it then when it was a piece of wood, stone, or silver.

Thus, when you see we must trust no dreams except they which come by the inspiration of God and the Holy Ghost. God spoke of this in the 12 of Numbers, *"I will speak to him in a dream"* as was done by a good angel through whom God warned Joseph to flee into Egypt. And oftentimes God suffereth the evil angel to delude the minds of men so that many times they have been banqueting with gallant ladies and by the fanatical illusion of the devil think that they have been in the company of diverse women that ride on the backs of cats, dogs, hogs or that they have sailing on the main sea in ships no bigger then **egg shells** and that in the peace of midnight they have travelled through many parts of the world. Holy **Job** prayeth against such illusions saying, *"Thou doest terrify me by dreams and dost shake me with horror by visions."*

There are many monks, as the **Golden Legend** testifies, that report this of their holy **Saint Dominicus**. His mother, before he was born, dreamt that she bare a huge dog in her womb holding a burning firebrand in his mouth who, entering into the world, set it on fire. This dream the holy monks did thus expound. That the vision was not vain, seeing that heretical preachers of the scriptures are called dogs. But I will give them a truer exposition then this, not sparing their Holy Order. It was certain that this Dominic was the author of one of the four **Mendicant Orders** and the first that practiced the burning and firing of the professors [declarers] of the Gospel. Therefore, his imitators have peculiarly challenged to themselves the **Inquisition** and many other such places, to exercise their fire and sword. And so, by this was signified the burning fire brand Dominicus held in his mouth by which an infinite company of godly men were consumed into ashes. Thus, by this dream did the devil delude Dominicus' mother and many more that did believe the interpretation of it by the

that did believe the interpretation of it by the monks.

But in general, dreams are not to be believed. For they are most wicked and odious in the sight of God that think so as may appear in the 19 of **Leviticus**, **Deuteronomy** the 23, and 18, **Ecclesiastes** 24 and many other places of the scripture. Thus, much for your divination by dreams.

Sometimes they do divine by a spirit that is called **Pythonissa**. Sometimes they answer to that they are called for, by diverse figures men or women set in polished stone, iron, brass, steel, glass, or the nails of one's hands. This is called by the general name of Geomancy. And most commonly to such as these they choose out women and children. I myself have known many old women; old dogs drawn to this kind of divination. They hold that if the nails of the hand grow yellow it is a great sign of ill luck and that specks are the true signs of future ill luck.

If these apparitions appear in the water, then it is called hydromancy. These hydromancers, I have heard, are very common to catchpoles, **bumbaylies**, and the like, who dunk them under water at high tide at one of the temples. If these apparitions are in the air, then it is called **aeromancy**. If in the fire, pyromancy. If by the bowels of beasts, offered up on alters to the devil, it is called **aruspicium**. But if by incantations, the devil seems to rise and answer questions propounded by them, then it is necromancy. In this worst superstition, blood is also used. And the reason **Isidorus** gives is this: The devil desireth divine worship for in the **old law blood sacrifices** were offered up to God.

If by the chattering of birds or by the voice of any other creature, they foretell of things to come, it is called augury. This kind of divination is most blasphemous, odious, and against the honor of God. For they say that with a divine instinct, birds and fowls with their motions, chattering, croaking, winding, or flying straight ahead, portend either good or bad luck. This the Ethnics themselves did laugh at and view with contempt. For **Hector** in Homer's **Iliad** sharply reproved **Polydamas** who delayed his fight, expecting an augury. Hector said to him, *"There is one Augury which is the best. To bravely and resolvedly defend thy country."*

Also, this kind of divination was very frequently among the Jews but was laughed at and opposed by that learned and courageous Jew **Mossolamus**. For Mossolamus, being in the wars, was told by an astrologer that he should march no farther until he had received an augury from the next bird he should see come flying over his army. But Mossolamus scorned the help of a bird and laughed at the skill of the soothsayer instantly taking his bow in his hand and as the bird came croaking over the army, slew it,

then spake these words, *"Doest thou think thou superstitious soothsayer, that this bird, ignorant of her own safety could tell of the event of our wars? If it could have foretold of things to come, it would never have come nigh this place to be slain of Mossolamus the Jew."*

If they foretell of things to come, by the moving of diverse members of beasts then it is called **auspicium**. Also, when a man speaks anything to another without any intention and as it were in jest, as to say he will be hanged, drowned, killed, or the like, if this come to pass, then they call it omen.

If they foretell of things that shall happen by signs that they see in the lines of a man's hand, then it is called **palmistry**. This art many old women are learnedly experienced in and for meat, drink, or money will tell any man or woman what shall befall them. If they foretell of anything that shall happen by the signs, they see in the shoulder blades of beasts, then it is called scapulimancy.

There is also another kind of divination which is by lots. Lots are made by drawing out points of an uncertain number with their faces turned towards the moon and with other observations to as little purpose as this. The Dutchmen are very skillful at this and have cozen [cheated] the English of infinite masses of money by their selling of papers so that there was not one winner among forty. For though he came ever so merrily to the lottery, he should be sure to go away blank.

Thus, sir, have I laid forth the brood of divination. Now I will come to the observations. It is a disputable question whether by words or deeds, devils will be compelled by necromancers or whether being called by them they come because of some league that is between them. If devils appear, forced by necromantic witchcrafts, why do not necromancers make them come against their wills? Since they cannot, that is a sign there is a league and covenant concluded between the devil and conjurer either manifest or occult [hidden]. Why else do necromancers dedicate their books to the chief devil whose name they often use but only to make a covenant with the devil that when they call them by those names, charms, characters, exorcisms, and the like, they may appear themselves or send some of their inferior devils as soon as they hear them? These then are approved signs and marks of a covenant and that the spirits may show themselves to have a greater power, sometimes they seem very unwilling to come, either because they would make the enchanter more zealous or that he may delude simple people. For he is a liar and the **father of lies.**

And now I hope it will not be impertinent to confute the opinion of many who will not believe that there are any devils but those that are in hell. For I am persuaded that in every corner, there is a spirit and besides that amongst us there are fiery, airy, earthy, and watery spirits.

The fiery devil is your **Roaring-Boy**, that like a salamander lives most commonly by fire. Smoke is the chiefest nourishment he hath. He is a swearing rascal that with the hot oaths he spews out from the canon of his mouth, is able to burn, if not his own, the lips of those that stand near him. This spirit is commonly resident in tobacco shops, hot water shops, taverns, brothels, and such places. He is the only necromancer, who by roaring or spitting fire, conjures down this devil, namely an everlasting constable or new elected beadle, who makes the Roaring-Boy quiet by **charming** him into the small circumference of a jail cell.

The second is your fine Mercurian figure, the cutpurse, who like a chameleon lives on the air of his invention. Indeed, like the air he fills every place. These spirits haunt play houses, **cock-pits, tiltings, prizes,** Westminster in the **term-time** [school term], and such fertile places from whence they glean a fruitful crop to maintain themselves. The only conjurer to lay these spirits (if they be too turbulent) is the **hangman**, who never leave charming them, until they have laid them under the gallows.

The third is your water spirit, who lives by the salt water like a herring. This is your pirate that lives on the spoils of all countries. This spirit resident about **Barbary Coast**, Gibraltar Straits mouth, sometimes about the French or Irish coasts. The only charm that must bind this devil is a **Letter of Mart**, which most commonly brings them as far as **S. Thomas of Watering** or **Wapping**, where the last gasp leaves them.

The fourth and last devil is your earthy devil. He is a usurer who feeds on silver and gold like a mole feeds on the bowels of the Earth. This spirit is most frequently in **scrivener's** shops, putting out money to use, or at the paper houses of both the **computers** and those entering actions. And there is nothing can lay low this spirit so well, if he begins to be outrageous, as a **Privy Seal** to borrow money of him or a subpoena out of the **exchequer** for extortion.

Besides these four devils, there are infinite many more in the city. You shall seldom go into Turnbull Street but here you shall see a three-chinned madam or whore sitting in the evening, enticing young men to sin, and is not this a devilish trick? You shall seldom go into Cheapside, Lombard Street, the Strand, or Fleet Street, but you shall see some spirits in the

likeness of merchants, goldsmiths, and silk men's wives, wearing most prodigious **horns** on their heads like a half moon, the emblem of change and mutability. You cannot walk into Hounds Ditch, Charterhouse Lane, or Long Lane, but you shall see spirits standing at most of those doors in the likeness of griping brokers. But of all spirits that are familiar in the city, those that stand before both the computers are the most horrible and fearful to men in debt, appear in the shapes of sergeants who are **varlets** without morals.

"...prodigious horns on their heads..."

Many other visible spirits there are in the world which for brevity sake I will omit because I mean to proceed a little farther and show why under a certain constellation at certain times and in certain terrible places apparitions appear rather to women and children rather then to men. Such matters as conjurers use, do not compel devils but rather are signs of a league compacted between them. For as St. Augustine sayeth, the devils take their habitations in bodies that God, not themselves, created and are

delighted in several bodies for variety's sake, not as creatures with ailment, but as spirits with signs which are delectable in variety. Sometimes by stones, herbs, wood, living creatures, verses, rites, or men, they are often delighted with these things. By these the devil seduces them, either by subtle or crafty means or by appearances in fawning and friendly form or with beautiful and amiable shapes as they have appeared to some men in the forms of **Lamia**, which are but mere phantasms of fair women appearing in that beauteous shape, feigning themselves to be in love with young men, who have been so often conversant with them that at the last they have brought them to destruction. But I think there are few Lamia in these days appear, except they be substantial ones, which are whores who well may be compared to these midnight delusions. For they will profess to love and never leave a man until they have brought him to some hospital.

Neither could the devil do these things but that he pried into the heart of man and then feeds them with that which delights each man most. Thomas of Aquinas teacheth that by these corporal things they can the more easily bring to effect that to which they are called, and they desire this, that their art might be held.

But why to virgins, children, and such weak creatures do such appearances show themselves more then to other but that they may bring them into an opinion of the divinity and that prestigious witchcrafts and delusions may soon tempt them that have the weakest faith. To make them afraid, the conjurers appear in the night, as it were, in hollow caves and caverns of the earth, deserts, dark and solitary chambers, whereby the fear of these melancholy places and the unseasonable times of the appearance of the devil may the more terrify them. Thus, the policy of the devil still works on the weakest and silliest kind of people.

Avicenna shows how the senses may be deluded. The general means is this: Spirits work nothing extra, not without us. For it is easy for spirits to make many bodies of the air which earthly bodies may wonder at. For Erasmus reports a pretty piece of magic performed by a Roman Catholic priest (who had it not out of any place of the scripture I am sure) that invited a company of ladies to a banquet, bidding them bring good stomachs with them. The ladies came, were welcomed by him, entertained with delicate music, and were seated at the last at the table according to their births. There were such variety of rare and strange dishes that the ladies thought that others, not of their own nation, did furnish the meal. They

ate well, drunk well, and were merry. And which is better than a piece of cheese, pippin apples, or caraways to close up the mouth of the stomach after supper to which they were all welcomed.

When this feast, rather this fast, was ended and grace being said, they rendered the priest hearty thanks for their banquet and went home. But they had not left there at the most half an hour but their stomachs began to call upon them for meat [i.e. food]. For they were all as hungry as if they had eaten nothing at the banquet. Therefore, did they much wonder at themselves that they should have such a great desire for meat, seeing they did but newly come from such a royal entertainment. But this **quaint delusion** the priest afterward revealed to them. For although he invited them to a feast, yet they had never a bit of meat. For his art did delude both the eye, that thought it saw such things, and the palate, that seemed to taste those delicacies.

"They ate well, drunk well, and were merry."

I myself have seen a fellow that would make people believe that they saw orange trees spring out of his forehead having birds sit and sing on the boughs, which in an instant would vanish away again. I have seen this art

done at Cambridge.
A **juggler** with a lame leg was drinking at the Dolphin and made the wine-drawer, who had filled the juggler's glass with bad wine, believe that he would be geld [castrated] if he did not bring the juggler of the best claret in the cellar. This the drawer laughed at and the more to cross him fetched the worst he could find. But the conceit came at the last, like a jest in the last line of an epigram. For when the wine-drawer least thought of it, as he was running down stairs to fetch wine, he felt something trickle down his thighs. At the first, he thought it was some wine he had spilled on his breeches. But after putting his hands into his hose, he pulled them out, and they were bloody. He then came running upstairs and with a wide mouth came roaring into the room where we were drinking, crying that the lame man had gelded him and that he was utterly undone. At the first, this **cry** did beget such a laughter in us that we were not able to speak to him. But yet at the last, by giving the fellow good words and good wine, the juggler made the drawer a perfect man again. This was but deceiving of the senses and so not done, or if done, by the devil.
Rhodiginus makes mention of one **Syreneus** that would run his horse within a straws breadth a mile together and make him amble, **curvet**, trot, pace, and gallop within the compass of a bushel. Martin Berrhaus reports that he saw a dancer carry two men on his shoulders, two on his arms, and one upon his neck yet would dance and vault with such agility that a baboon with his drinking glass could not tumble nimbler. Rhodiginus and Erasmus makes mention of an Indian that by a trick he had learned of a witch would shoot through the narrow circumference of a small hoop ring standing a **furlong** off. Julius Pascarius reports that a dice player by a magical trick he had would cheat the most cheating gamester. (The dice player commanded that after he was dead his skin should be made a carpet for gamesters to play on, his bones dice to play with, and trestles for stools to sit on)
Therefore, if these that are but matao techuia [technique] or vain imitations of art, seem so wonderful to people beholding them on stages and theaters, how less miraculous is it if the devil by elements can make stranger appearances or by secret inspirations delude the sense, by framing the phantasms of images by which he will deceive men running, sleeping, or walking?

Why may not these spirits be turned into as many shapes as Diomedes companions were that were in the island called Diomede, not far from the mountain Garganus, that is in Apulia? Why not as well as **Odysseus'** companions that were turned into beasts and whom Circe the famous sorceress enchanted? Why not as well as the **Arcadians** that were turned into wolves? Why may not there be a transmutation in these incorporeal spirits as in these terrestrial bodies? And why may not there be as strange **Metamorphoses** in these days as there was in the days of **Ovid** and **Varro**? Nay, I will stand to it, that in these days there are as marvelous changes and more true.

For I have known a gallant that at the age of fifteen hath been a pregnant witty youth [i.e. promising youth] but before twenty, he hath been turned into a right asinego [ass, fool]. There have been many citizens that have been very handsome personable men in the morning, who before the day's business was done, hath been turned into monstrous beasts. There are many tradesmen that at their first setting up have been very honest men. But after the third or fourth **breaking** have been turned into most fearful sergeants. I have known many that have been accounted wise fellows in the university that have no sooner peeped into the temples or one of the inns of court but have been transformed into monstrous asses.

Seeing there is such a transformation in earthly bodies, why should we think it so strange and rare in incorporeal spirits? Yet these and the like are not recited as if they were true, but to show how the senses may be deluded. And the like may appear by those women that oftentimes are persuaded that they are riding on the backs of beasts.

Yet for all this, I will not grant there is any virtue in the words or charms of a necromancer to raise up these forms. Also, there is no virtue in those ceremonial exorcisms with which priests exorcise using wine, salt, water, and the like, which I will manifestly show you.

First, in respect of the matter they use, it is but air or water or ink. This material can have no virtue in it for if it did, every substance of the like kind should have the same virtue.

Secondly, in respect of the accidental form, it is nothing else but a configuration of diverse characters either in writing or speaking, and philosophy teacheth that accidental forms have no action of themselves.

Thirdly in respect of the thing signified, as the word fire to burn this paper or the word death to kill this man or the word God to save this soul or to raise up any dead body, this cannot be. For the name of God cannot do it.

But God must be invocated by true faith whereby he is often pleased to grant our requests. But conjurers and astrologers use the name of God in another manner and other ceremonies which rather drive away divine grace and virtue then procure it. How much the more they sin because of how much more they take the name of God in vain and apply themselves to the worship of the devil. To conclude this treatise of divination, I will prove by the divine, imperial, and the canon law, that it is not lawful to be used.

The **divine law** sayeth, *"Thou shalt not suffer such malefactors to live." "A man or a woman in whom the spirit of divination is found, let them die the death. Let them be stoned to death and let their blood be upon their own heads."* [Leviticus 20:27] Also, the Holy Ghost in another place sayeth, *"Let that soul that is inclined to soothsayers be slain in the midst of the people."* The imperial law commands that they should beheaded or be put to any kind of punishment the judge shall think most convenient and fitting.

The third daughter of superstition is vain observation, which teacheth to know future things either good or bad, as to tell whether a man condemned to be hanged, shall die that death or no. But this is but a mere roguery and cheating. For this notorious art is nothing but a vain superstition, nay indeed a most notorious piece of roguery working by figures, characters, and unknown names. It also contains many speeches arranging in them strange and unknown significations which a man must learn and repeat always such as observing self restraint in his diet and sometimes punishing himself and wasting away if he means to attain the perfect knowledge of this science. This practice Thomas Aquinas doth utterly deny its value. For he sayeth, he that doth use this can attain no such knowledge and that the devil invocated by it cannot infuse any knowledge nor illuminate any intellect although he is able to deliver the rudiments of some kind of art. For the devil doth only work to infatuate and befool them that exercise or study it. Nor is it available for any doctor in this art to produce the examples of Daniel and his fellows who, **abstaining** from meat [i.e. meat] and drink [alcohol], came to such a perfect knowledge. For they did not abstain from those meats by the vain observation of this notorious art, but lest they should be defiled with the meat of the Gentiles, which was forbidden them by God. Therefore, they were deservedly endued with knowledge above the rest. And Solomon, begging knowledge of God to govern his people did obtain it of **Holy Ghost**. Other vain observations of this art, divine Augustine hath learnedly confuted.

Conclusion

Thus, you see I have confuted all the superstitions of your art by art. I have beaten down the opinions of many that observe times to travel, merchandise, build and the like in with the liveliest colors I have. Your knavery in seducing and blinding the ignorant and believing people, with your casting figures, calculating deaths and nativities, telling of fortunes, raising of spirits by incantations, potions, annual observations, making astrological images, only express the devilishness of your divination, idolatry, and vain observations. If you can speak anything in the defense of your art or more, then I have spoken in the offence of it, begin and I will hearken to you with a more diligent attention then I think you have done me.

With that he began to rouse himself up, and as I thought would have made his apological discourse but that he was interrupted by a loud noise of officers that stood beating against the door, mingled with the high voice of a man that did nothing but call, "Rogue, Rascal, Cheater, Imposter!" These words I perceived by the figure-caster's countenance did not well please him. At last, forced by their clamors and much against his will, he opened the door and let them in. They instantly arrested him by virtue of a warrant for cozening a poor cattle grazer of fifteen pounds. The astrologer claimed (falsely) that he could by his art find the nine oxen the grazer had lost in the country.

But to conclude, they first hurried him to the next justice who upon the complaint of the poor man was committed to Newgate prison. What punishment he suffered either in purse or person, I leave it to those that will bestow the cost to look over the records of Newgate.

Chapter 9 Notes

Abstaining - Daniel 1:1-20 tells the whole story. It is a triumph of veganism. Hint: If you do look it up, a modern study Bible, like the NIV, has explanations, maps, and pictures, and is easier to understand than the King James Bible. (132)

Aeria Animalia is Latin for Aerial Animals (Animals in the air). (117)

Aeromancy is divination through the interpretation of cloud formations, wind, and other atmospheric conditions. (124)

Albertus Scotus - In the margins next to his name is written "Lord of Placentia." Placentia was a small duchy in northern Italy and is now called Piacenza. This margin note indicates that Melton was probably referring to Alberto Scotti, who gained and lost power as Lord of Piacenza three times between 1290 and 1313. {1252 - 1318, 66 years} (119)

Alexander VI - Rodrigo de Borja had many mistresses and children during his religious career. After becoming pope, reportedly by bribing cardinals (simony), Pope Alexander VI gave his kin wealth and high positions both in the church and as nobility. For example, he made his 17-year-old son Cesare an Archbishop. His Papal Bulls (proclamations) divided up the Americas between Spain and Portugal, to the future chagrin of the natives. {1431-1503, 72 years. Pope for 11 years.} (119)

Arcadians – The ruler of the southern Greek province of Arcadia, King Lycaon (an early user of the scientific process), wanted to see if the god Zeus was all knowing. So, King Lycaon roasted his own son Nyctimus and served the flesh to Zeus. Zeus wasn't fooled and turned Lycaon and all his offspring into Wolves while resurrecting the unfortunate Nyctimus. This story is similar to the one about Tantalus. (131)

Aruspicium or haruspicy, is the divination or reading of omens through the inspection of entrails. Did a supplicant, who wanted a good omen, hedged her bet by providing a healthy animal vs. a sickly one? (124)

Attalus – It's not clear which Attalus is being referred to. There were three Kings named Attalus who were among the rulers of the Greek city-state Pergamon, now part of Turkey. Attalus I was a successful General who won major battles. His son, Attalus II, was an ambassador, military commander, and an assistant to his older brother King Eumenes II before becoming king himself. Attalus III was the nephew of Attalus II. He was more interested in studying botany and medicine than ruling. In his will, he bequeathed Pergamon to Rome, which led to the city's demise. Combined, the three kings ruled a total of 70 years. {A1: 269 - 197 BC, 72 years} {A2: 220 - 138 BC, 82 years} {A3: c. 170 - 133 BC, 37 years} (120)

Auspicium is actually the same as augury which is a subset of theriomancy which is divination by observing animal behavior. Theriomancy should not be confused with apantomancy which is divination from chance encounters with animals. (125)

Avicenna, (Avecine in the original text) or Ibn Sina was an important astronomer, physician, writer, and scholar. His medical text was used for 6 centuries. Imagine someone writing a medical text today and it's still being used in 2620. Quotes: *"Therefore in medicine we ought to know the causes of sickness and health." "Movement can replace many drugs…" "An ignorant doctor is the aide-de-camp of death."* {980-1037, 57 years} (128)

Barbary Coast – The Barbary Coast included lands along Africa's Mediterranean coastline from Morocco to Libya. For centuries Barbary pirates operating out of Algiers, Morocco, Tripoli, and Tunis, looted European

ships and raided coastal towns for treasure and slaves. Eventually some countries, including the U.S., would pay the Barbary states so their ships wouldn't be attacked. In 1801, President Thomas Jefferson and the U.S. Congress were fed up with the capture of American ships and costly ransom of American crews. A small US naval force was sent to join up with the Swedish navy to battle the pirates and attack their ports. Eventually the pirates were subdued. (126)

Bonaventure (Saint) was a theologian, scholar, and writer. Paraphrased Quote: *"In everything, God is hidden."* {1221-1274. 53 years} (118)

Breaking - It's not clear what "third or forth breaking" means. Perhaps breaking refers to the tradesmen being burglarized or cheated out of money. Breaking could mean something simple like a sales item being broken, or a reference to time so that by the third of fourth breaking, it's well into the work-day and the tradesman is tired and cranky. (131)

Bum-Baylies were sheriff deputies. Bum Phillips - Head coach of the Houston Oilers. RIP to both. (124)

Catchpole – A sheriff's deputy who often was busy with arresting those who failed to pay their debts. (118)

Charming is casting a spell over someone to control their behavior. (126)

Chrysippus was a philosopher and teacher of Stoicism and would debate both sides of an argument. Chrysippus believed everything that happened was according to fate. His argument was that oracles and diviners wouldn't be able to predict future events if events were truly random. He reportedly died while laughing at his own joke about a donkey. {c. 279-206 BC, 73 years} (120)

Cock pits are where rooster fights are held. The fowl fight to the death. Blades are sometimes attached to the cruelly used bird's claws. (126)

Conclusion - The original text has a Latin title: Corolarium Sine Koponis. Corolarium means corollary or drawing a conclusion from what was previously mentioned. Sine means without. Koponis, or coponis, means inn. What *Drawing a conclusion without inn* means is_____? (133)

Corporeal is something physical or a physical body while i**ncorporeal** is without body or form, like a ghost, spirit, or dark energy - maybe. (117)

Computers or counters were people who performed mathematical equations for businesses, governments, and scientists. (126)

Curvet is when a horse jumps while standing on its hind legs.

Cry – In the original text Melton writes *"Vox Exclamantis,"* which is Latin for "the voice crying". (130)

Cutpurse – A pickpocket or petty thief. (121)

Decem et octo – Latin for ten and eight. It seems Melton made a mistake for in a following sentence he claims it meant nine and ten. However, nine and ten in Latin is decem et novem. (119)

Demur (and other legal definitions) (121)

- **Demur** – To object to or challenge a statement or decision.
- **Habeas Corpus** – A legal petition of unlawful imprisonment that requires the prisoner to be taken before a judge who decides if the imprisonment is legal or not.
- **Latito** – To hide from the legal process.
- **Procedendo** – A writ from a higher court telling a lower court to make the judgement on a case.
- **Sassarara** – A word used to emphasize a statement.
- **Writ** – A legal document that orders someone to do something. e.g. Writ of Habeas Corpus.

Divine Law is a reference to the Bible. In 1620, there were a number of English language Bibles, besides the King James version, to which Melton could have had access. They include the: Bishops Bible, Coverdale Bible, Geneva Bible, Great Bible, Matthews Bible, Wycliff bible, Rheims-Douai Bible by the Catholic Church, and the incomplete Tyndale Bible. None of these has a verse, like Melton wrote, which includes the word malefactors. However, he might have been paraphrasing or using a Latin translation of the biblical verse from Exodus 22:18 *"Thou shalt not suffer a witch to live."*

On a side note, the spellings in the King James Bible are much closer to modern English spelling than the other bibles used at that time. e.g. Daniel 1:1 Bishops Bible: *"In the third yere of the raigne of Jehoachim king of Juda, came Nabuchodonozor king of Babylon unto hierusalem, & befieged it."* King James Bible: *"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."* While similar to the Bishops Bible, the King James is at times more lyrical. Ecclesiastes 3:1 Bishops Bible: *"Every thyng hath a tyme, yea all that is under the heave hath his convenient season."* King James Bible: *"To every thing there is a season, and a time to every purpose under the heaven."* The Byrds: *"Turn, turn, turn."* (132)

Exchequer is the old title of the official and office serving the Ruler. The Exchequer was in charge of collecting taxes, auditing official accounts, and prosecuting those who misused government money or underpaid taxes. The Exchequer was also responsible for allocating money for the King or Queen's expenses and projects. (126)

Fantasy – In this context John Melton may be referring to what we now call the subconscious. (121)

Francis Petrarch or Francesco Petrarca was an Italian poet, scholar, and tourist. He helped start the Renaissance, was a founding father of Humanism, and was once kicked by a donkey. {1304 - 1374, 1-day shy of his 70th birthday} (120)

Furlong – A distance of 220 yards, 1/8th of a mile, or about 1/5th of a kilometer. (130)

Galba - Galba was recruited to replace Nero as Roman Emperor. However, Galba was such a cruel and incompetent leader that he was assassinated 7 months after becoming emperor. (And no, you may not assassinate the cruel and incompetent leader at the burger joint you're working at.) {4 BC – 69 AD, 73 years} (120)

Egg Shells – Reginald Scott in his book, *Discoverie of Witchcraft* (1584), wrote about witches *"…and sail in an egg shell, a cockle, or mussel shell through and under the tempestuous seas."* (122)

Enemas – Original term used is glisters. In those days both liquid and smoke enemas were given. The latter gave rise to the phrase, *"Blowing smoke up your ass."* meaning giving insincere complements or saying what a person wants to hear even if its false or deceptive. (121)

Father of lies - A biblical reference to the devil. John 8:44 *"Ye are of your father the devil…for he is a liar, and the father of it."* (125)

Golden Legend is a book consisting of biographies of saints of the Catholic church. (c. 1260) (122)

Groat – In 1620 England, a groat referred a silver coin worth four pence. Pence is the British word for pennies. A groat bottle of ale is a cheap bottle of ale. (121)

Hangman - replaces Parredge and Pulman from the original text for which no relevant references were found. (126)

Holy Ghost or Holy Spirit. Christians believe that there are three manifestations of one God, better known as the Trinity. God the Father, God the Son (Jesus), and God the Holy Spirit. At conversion, Christians believe they receive the Holy Spirit who guides and comforts them.

Note: St. Augustine would explain the concept of the Trinity by having you consider the mind. The mind has memory, understanding, and will, three things that are different, but all part of one mind. Likewise, God is Father, Son, and Holy Ghost, each is different but all part of one God. Saint Patrick would have you consider a three-leaf shamrock (clover). On

the other hand, compared to God, you have a brain of an ant, so don't expect to understand everything.

Horns – A hennin was a headdress worn by royal and upper-class medieval and renaissance women. One type of hennin was a long cone that tapered to a point and was decorated with silk, lace, or other fine cloth. It's an ancestor of the birthday hat. The other type was made with two smaller cones or extensions which were angled like animal horns and covered with a fine cloth. (127)

Iliad is a book-long, story-poem, written by the Greek writer Homer sometime during the 8th century BC (800 -701 BC). *Iliad* tells the story of the invading Greek (Achaean) armies who are trying to conquer the city of Troy. In the Iliad, **Polydamas** is a Trojan commander and **Hector** is a Prince of Troy and its greatest warrior. Prince Hector battles the mighty Achilles in single combat. The story ends with the burial of the fallen warrior (I won't say who). In the longest wait EVER for a sequel (700 YEARS!!!), the poem, Aeneid, written in 19 BC by Virgil, finally reveals how the Achaeans beat the Trojans. (Hint: They built a big horse). (124)

Incubus – A male demon that lies on a sleeping woman to engage in sex. Succubus is the female version. Melton was using Incubus to also mean Succubus. (121)

Inquisition – The medieval Inquisition began in France in the latter part of the 1100s. It was used to force conversions and suppress those who disagreed with Catholic doctrine. Dominicans were soon chosen to be inquisitors. Those who taught views that were contrary to Catholic teachings could be tortured, prosecuted, and executed. The last execution of the inquisition, was in 1826 of a man named Cayetano Ripoll. (*If it's happened before it can happen again*. Or, is *will happen again* more accurate?) (122)

Isidorus - In the margins is written "***Etymologia***," which is a reference to *Etymologiae*, a very early encyclopedia written by the archbishop and scholar Isidore of Seville. *Etymologiae* was taught from during the Middle Ages and contains a number of references from ancient texts that have been lost and not found...yet. An English translation of *Etymologiae* is online. {c. 560 – 636, 76 years} (124)

Jerusalem – In the original text it's written Hierusalem, which is Latin for Jerusalem. (119)

Job - The biblical story of Job tells of a man whose children, livestock, and possessions are killed and destroyed all in one day. God allowed the

devil to do this in order to show the devil that Job's faith was not because of his good circumstances. The quote is from Job 7:14. (122)

Juggler - 'Juggler with a lame leg' is written in the margins. (130)

Lamia is a former mistress of Zeus who was transformed into a half woman and half snake. Lamia seduces men and then eats them. She also eats children because Hera, the wife of Zeus, killed the children Lamia had conceived with Zeus. (128)

Letter of Mart or Letter of Marque. These were issued to private ship owners to allow them to attack, capture, and loot enemy vessels. Those who did so were called privateers. This was only done against enemy vessels unlike pirates who attack any ship. (126)

Leviticus and the other Bible references. (124)

- Leviticus 19:31 *"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God."*
- Deuteronomy 18:10 *"There shall not be found among you any one who maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or witch."*
- Deuteronomy 23:4 mentions Balaam who was a diviner and later betrayer of the Israelites. (In chapter 13 is written that a prophet and dreamer of dreams who say to seek after other gods should be put to death.)
- Ecclesiastes 24: This book only has 12 chapters, and he wasn't referring to Ecclesiastes 2:4. Melton might have been referring to Ecclesiastes 5:7 *"For in the multitude of dreams and many words are diverse vanities…"*

Long enjoy - The story, Melton writes about, was created over a century after Pope Sylvester's death by a monk named William of Malmesbury. He was a historian who occasionally fabricated history. He wrote that Gelbert (i.e. Pope Sylvester II) had created a brazen or bronze head that could answer yes or no, reminiscent of the fictional story about Friar Bacon. William also reported that Gelbert had made a deal with a female demon (or succubus) named Meridiana who helped him become pope and warned him about Jerusalem. Apparently, John believed this story was true. On the other hand, how could he verify the truth regarding the bronze head back in those days? (There is wisdom in withholding judgment until more information becomes available. Or, be like the computer, on the original Star Trek, which answered, *"Insufficient data."* when there was a lack of information.) (119)

Mendicant Orders include the Dominicans, Franciscans, Augustinians, and Carmelites. (122)

Metamorphoses – Written by Ovid, Metamorphoses is an epic work with stories that include ancient gods, demigods, heroes, and mythical history. Its stories are primarily about metamorphoses or magical transformations. For example, a woman becoming a tree or blood becoming flowers. {Ovid 43 BC – c. 18 AD, 61 years} (131)

Michaelmas – Each September 29th, certain Christian denominations celebrate Archangels, the most powerful angels in Heaven. Chief among them is Archangel Michael who defeated Lucifer and cast him out of heaven. The Michaelmas feast includes roast goose, a special bread, and blackberry pie. The pie is based on the story of the devil landing in a patch of blackberry bushes after being booted out of heaven. Hopefully, an artist will one day depict this comeuppance. (121)

Morals – This is a reference to one of Petrarch's books titled *De Viris illustribus* or *On illustrious Men.* It's a collection of biographies describing moral and virtuous men and the lessons that can be learned from their lives. (120)

Mossolamus - This story may have been procured from the book *Dialogorum: Part 3: De Prodigys & Sortibus libri* by Polydor Vergil (1545). The reason for the uncertainty is because it's only available in 16th century Latin and both my transcription of old Latin onto Word and subsequent translation of old Latin using an online translator is otnay oodgay.** It would be a good book for a Latin linguist to translate and self-publish. (If you look up Mossolamus and don't find anything, try searching Moffolamus. Apparently, whoever transcribed the name for the search engines confused the old script's similar-looking lower-case s for f. The difference is that s doesn't have the horizontal line.) **Pig-Latin for *not good.* (124)

Odysseus – In the original text is the name Ulysses which is the Roman name for Odysseus. Circe turned Odysseus' men into swine in Homer's famous story poem, *The Odyssey*. (Written c. 8th Century BC) (131)

Old law blood sacrifices – As described in the Old Testament of the Bible, breaking God's commandments, or laws (i.e. sinning), results in separation and just punishment from God. Sin leads to suffering on earth and an eternity in hell. Forgiveness of sin could be obtained through faith in God, obedience to God, admission of sin and by sacrificing an unblemished animal like a bull, goat, lamb, dove, etc. depending on the sin. This sacrifice substituted for the punishment earned by the person who sinned. It also provided food for the priests. (124)

According to the New Testament, animal sacrifices are no longer required. The reason is that Jesus, the son of God who is unblemished by sin, died on the cross as the substitute sacrifice to pay for people's sins (i.e. doing wrong, hateful and harmful deeds, etc. as explained in the Bible). Forgiveness is granted to those who believe in God (Father, Son, and Holy Spirit). This belief is evidenced by admitting your sins to God and asking forgiveness from Him, turning from your sinful ways (for what good is an apology if you're just going to keep doing the same bad thing?), and obeying God (If you join God's family you've got to follow the family rules). While you may have to suffer the consequences of your sins on earth, you are forgiven and pardoned by God and there will be no punishment in heaven. Your slate is clean. This is a core belief of the Protestant family of denominations where the Bible is considered the Word of God and is to be followed, according to the denomination's interpretation.
Salvation for Catholics requires more steps. They believe that the holy teachings of the Pope and sacred church traditions are to be followed with equal zeal as the Bible.

Palmistry replaced Chiromancy. (125)

Pontificalibus refers to the garments worn by a priest, cardinal, Pope, etc. that show their office. (119)

Pope Sylvester II, born Gerbert of Aurillac (France), was a scholar and teacher of mathematics and astronomy. He was pope for the last 4 years of his life and fought against the clergy having concubines and practicing simony (appointing church positions by taking bribes). {c 946 – 1003, 57 years.} (119)

Privy Seal – The seal of the monarch that enclosed official documents.

Prizes – Melton might be referring to a crowd gathering to find out who won a lottery prize. The first English national lottery was held in 1567 to raise money to build ships and ports. (126)

Pythonissa or phitonissa is a female diviner or sorceress. (124)

Quaint delusion - You've probably already figured out what the story about women eating but not eating is describing. (129)

Rhodiginus – Possibly Caelius Rhodiginus, a writer whose best-known work, *Antiquarum Lectionum*, is about ancient classics and other topics. *Antiquarum Lectionum* is online and still awaits translation from Latin to English. Tanto praesico, praesico! {1469-1525, 56 years} (130)

Pythonissa on the prowl

Saint Dominicus or Dominic, was a Catholic priest who founded the Dominican Order with a few male followers. They preached and lived in poverty. Dominic opposed Catholic clerics who lived in luxury (forerunners of present-day 'Prosperity Theology' Christians). He gave away his belongings and treasured library to feed the hungry and was himself a vegetarian. There were various inquisitions in Europe during Dominic's lifetime though it is uncertain if he participated. St. Dominic denounced heresy and disrespect against the Catholic Church. He debated with and supported the war against the Cathars, a religious sect whose followers

believed in reincarnation, equality between men and women, and that much of the Bible was inspired by Satan. Dominic Quotes: *"A man who governs his passions is master of his world." "Wear humility rather than fine clothes."* {1170-1221, almost 51 years} (122)

Sanctae Crucis is short for Basilica Sanctae Crucis in Hierusalem (Basilica of the Holy Cross in Jerusalem), located in Rome. For its consecration (c. 325 AD), religious relics were brought from the Holy Land and the Basilica's floor was covered with soil from Jerusalem. The Basilica was, therefore, considered part of Jerusalem. While Pope Silvester didn't plan on going to Jerusalem, he unwittingly went to the Basilica which was considered part of Jerusalem. And so, the devil had tricked Pope Sylvester with a double-meaning phrase, resulting in his death. (119)

Scrivener – A person who writes or copies. A scrivener would read and write letters for those who were illiterate or copy documents for businesses, courts, lawyers, governments, etc. (126)

Self Restraint replaces 'Continency' from the original text, while 'waste away' replaces 'macerate'. (144)

Sophist – In this context, a sophist is a cunning person who uses deceptive and or faulty arguments. (120)

Stroke replaces apoplexy from the original text. (121)

S. Thomas of Watering, or Saint Thomas (Becket) a Watering, was located in the Southwark district of London where a small bridge crossed the Neckinger River and riders watered their horses. The river is now mostly underground. In later times, where the Neckinger and Thames met, people and pirates were hanged with 'The devil's neckcloth'. (126)

Tiltings – Jousting tournaments. (126)

Syreneus – Possibly an alternate spelling for Cyrenius which is the King James Bible's spelling of Quirinius whose name is mentioned in Rhodiginus' Antiquarum Lectionum. When translated, it will be clear if it's the same person. Anyway, Publius Sulpicius Quirinius was a Roman officer who rose through the ranks to become the Roman governor of Syria. He is known for being in charge of the census of Judea which is also known as the Census of Quirinius. This census, according to the Bible, was this reason Joseph and a pregnant Mary traveled to Bethlehem. There, Jesus was born. (Luke, chapters 1-2. See also Linus' speech in *A Charlie Brown Christmas.*) (130)

Valerius Maximus wrote a popular, historical and embellished text titled

9 Books of Memorial Deeds and Sayings. One quote from that book: *"Xenocrates said that he had often repented for speaking, but never for holding his tongue."* {1st century AD} (120)

Varlet – An unprincipled, corrupt, person or rogue. (127)

Varro was an army commander, writer, and librarian whose works are an important source for today's historians. Interestingly, Varro was the first person to theorize the existence of microbes. He wrote that people should avoid marshes because of tiny creatures too small to see which enter through the mouth and eyes and cause illness. {116 - 27 BC, 89 years} (131)

Vault replaces the original text 'vaut,' which means to leap or vault.

Wapping is a neighborhood across the Thames from Southwark with lovely river views. (126)

Read on. The appendix has some interesting bits.

Appendix

(1-4 are at the beginning of the original book.)

1) John Melton's letter to his father Evan Melton
2) Acronym using Evan Melton's name
3) Poem by John Maslin
4) Poem by John Hancocke
5) Image Index
6) Copyright and Permissions

1) John Melton's letter to his father Evan Melton

To the dear giver and preserver of my life and being, my very loving father, master, Evan Melton, your most dutiful son, faithfully and freely offers on the alter of my purest affection this sacrifice of my duty and obedience.

Sir,

The mysterious Egyptians when they could not elegantly with their pencils describe the true condition or nature, either of a timorous, terrible, mild, or fearful man, would excellently with their pencils in lively colors, bring forth on a table the full shape and portraiture of a heart, a lion, lamb, or hare. So I, though not so hieroglyphical as they, seeing I cannot express my duty to you with my tongue, strive to paint it forth in this book which is one emblem both of my love and labor; of my love in presenting it to you, of my labor in penning it for you. For God sells nothing to man without the price of labor. And howsoever the poor blind ignorant that only see with their corporal and not intellectual eyes may surmise, yet art is the fellow of sweat and labor and the muses have no other temples to dwell in but studious and laborious bosoms. Sloth and riches never begat art, but poverty and industry. Money buys houses and lands, but study buys the sciences. And dear sir, to you that always loved art I hope nothing can come more pleasing then a book (which is the child of art). For books that Minerva-like are always born without a mother but rather are the forward infants that speak for their fathers as soon as they are born. They are mute orators who though they want both tongue and sense yet are the most faithful speakers. They are; the witnesses of Time, the lights of Truth, the life of Memory, that make present times speak with the past, both past and present of our own. The world itself is a book consisting of four leaves: Fire, Aire, Earth, and Water; whose letters are Stars, Birds, Beasts and Fishes: And Man, that is the epitome and abstract of the world, is a book consisting of two leaves; soul and body: whose letters are his good and bad affections. But I will say no more in the commendation of books, because they can strongly defend and truly commend themselves. As for my book,*

rather your book; though it may not have the life, soul, spirit, quintessence, and elixir of wit that excites and inspires others, yet this old saying helps me, Nullum esse librum tam malum [paraphrased from the Latin "No book is so bad that there is no good in it"] Receive it then dear Sir for not as mine, but your own, and howsoever you may esteem of it, yet I will remain your dutiful and ever-loving son,

John Melton

From my chamber, June the 10, 1620.

***

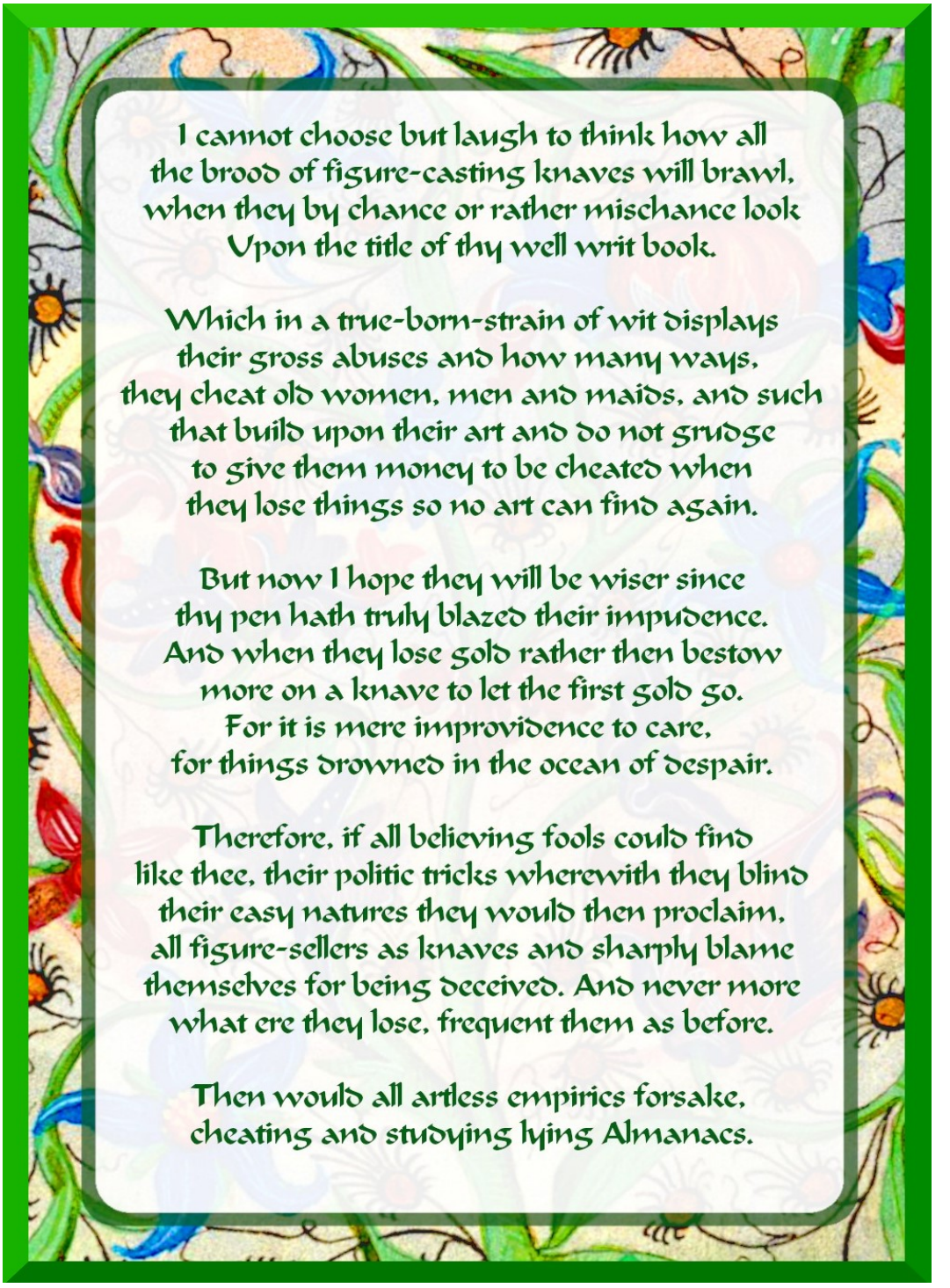
*Minerva came out, fully grown, from Zeus' head.

2) Acronym using Evan Melton's name

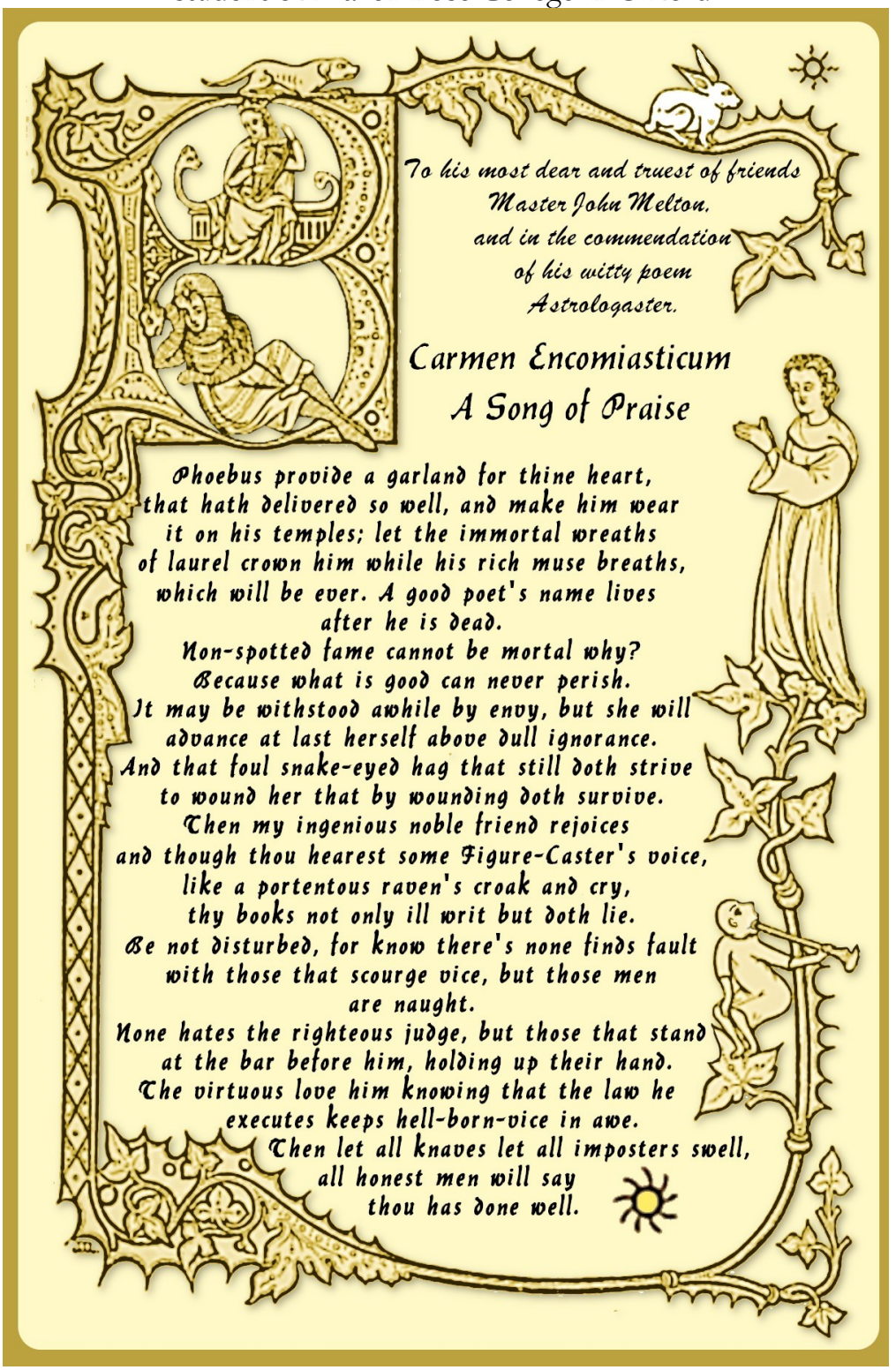
*Obstinate replace Obdurate

3) Poem by John Maslin - Master of Art and sometime student of Trinity College in Cambridge

To his witty and ingenious friend Master John Melton



4) **Poem by John Hancocke** - Bachelor of Art and student of Brazen-nose College in Oxford.



To his most dear and truest of friends
Master John Melton,
and in the commendation
of his witty poem
Astrologaster.

Carmen Encomiasticum
A Song of Praise

Phoebus provide a garland for thine heart,
that hath delivered so well, and make him wear
it on his temples; let the immortal wreaths
of laurel crown him while his rich muse breaths,
which will be ever. A good poet's name lives
after he is dead.
Non-spotted fame cannot be mortal why?
Because what is good can never perish.
It may be withstood awhile by envy, but she will
advance at last herself above dull ignorance.
And that foul snake-eyed hag that still doth strive
to wound her that by wounding doth survive.
Then my ingenious noble friend rejoices
and though thou hearest some Figure-Caster's voice,
like a portentous raven's croak and cry,
thy books not only ill writ but doth lie.
Be not disturbed, for know there's none finds fault
with those that scourge vice, but those men
are naught.
None hates the righteous judge, but those that stand
at the bar before him, holding up their hand.
The virtuous love him knowing that the law he
executes keeps hell-born-vice in awe.
Then let all knaves let all imposters swell,
all honest men will say
thou has done well.

5) Image Index

Except for the original *Astrologaster* cover picture, the paintings, illustrations and photos you've seen were obviously not created for this book. Instead, they were used to help tell Melton's story. A great deal of time was spent altering the images to improve clarity, remove blemishes, improve focus, crop, adjust or paint in color, add filters, add extra images, or even draw in missing parts, all to provide a better and/or unique image to enhance and explain the story and chapter notes. All of the images, except for A Friend's Garden, Mount Parnassus, NASA photos, and the images of coins have been altered by the annotator (MB) and so are under copyright protection (though you can find the originals online and compare the differences). See the Copyright and Permission section for more information.

Book Cover:

- An unknown man painted by an unknown artist from the 1600s.

Preface and Preface Notes:

- Original cover of Astrologaster (artist unknown) and a colored version by Martin Brockhaus the annotator. Besides the addition of color, can you find seven other differences between the original and colored version? Grade A+ if you get 7/7, B+ 6/7, C+ 5/7, 4/7 or less, give yourself a cookie for trying.
- Earth, sun, Capricorn image by annotator.
- The Zodiac Wheel is composed from two drawings by Battista Agnese (c. 1500 - 1564)

Chapter 1 & notes

- The Deceiver leading people to ruin – From *Compendium Maleficarum*, a guide for your friendly neighborhood Witch-Hunter. Written by Francesco Maria Guazzo, published in Milan in 1608.
- *Newgate Prison* – Old Newgate Prison gate. Artist unknown. It's strange that we have one life and yet some people choose to commit crimes and live behind bars instead of creating the best life possible in this beautiful world.
- S*hepheardes Calendar* – Front page image of the Calendar. Written by Edmund Spencer.

Chapter 3

- The Astrologer and John Melton – Artist unknown.
- Jacobus gold coin – It features the profile of King James 1 who is best known for the King James Bible. He didn't write it, rather he

assembled the best scholars of the land to create the KJB.

- Persian Astronomers – Date and artist unknown.
- Astrologer's Table – Image from the original text. Whether this was actually Erra Pater's table could not be confirmed.
- The Astrologer: A self-proclaimed master above masters. - Image from *Commentaries of Bartolus*, Artist unknown (1523). Names added by me.
- *Atlas and the Hesperides* - Atlas holds up the sky while the Hesperides, who guard the Golden apples, sleep. John Singer Sargent (1925).
- Parade for the Sophy of Persia depicts, 'The capture of Tabriz from the Ottoman Turks by the Safavid army of Shah Abbas I'. From the book, *The complete description of the excellent journeys of the illustrious traveler Pietro della Valle, nobleman of Rome, done in many distinguished regions of the world.*
- *Wounded Man* from Joannes de Ketham surgical instruction pamphlet 1515. Hopefully someone will create a life size sculpture, action-figure, or new version of the game 'Operation' based on Wounded Man.
- Odelia keeps the head instead of Aries. The artists for all three images in this collage are unknown. They were all created in the late 1400s. The image of the man is *Zodiac Man* from the *Guild Book of the Barber-Surgeons of York*. It would make for a funny fundraiser to have surgeons cut people's hair for charity. Having barbers do surgery, not so funny.

Chapter 5

- John Melton telling the astrologer, *"You lie as often as you speak."*
- Bion – This illustration is originally of a priest and was illustrated by Ludwig Richter (1800s).
- Silver coin from the Ptolemaic Kingdom of Egypt c. 180 BC featuring Zeus and two eagles
- Declination of the Sun - graphic by yours truly.
- They strive to break the head of each other's reputation - An illustration from the poem, "The Vows of the Peacock," by Jacques de Longuyon of France. (c. 1350)
- Venus nuns – From the Stowe Manuscripts 17 Maastricht Hours. A book of hours is a devotional book followed by Christians where at certain hours during the day, religious exercises like prayers, chanting, studying, lessons, etc. are performed.
- Stars have no power over the will of man, is *The Magdalene Reading* by Rogier van der Weyden 1445. I'm guessing that's a latte next to her.

- SN 1006 - NASA. You probably figured this out but, SN stands for Supernova and 1006 is the year it was first seen. We're seeing the supernova from a great distance. *If we flew into SN 1006's cloud, would we actually see the nearby remnants or would the particles be so dispersed, like a light scattered fog, that we wouldn't see them at all?*
- *Mount Parnassus* by Edward Dodwell. (1821) This painting makes me miss my favorite peak, Mount Rainier in Washington State.

Chapter 6

- *Fortuna's Wheel* – Image from The Book of Queens manuscript written c. 1410 – 1414. (Harley MS 4431)
- *Bill and Halberd* – Background image is from the Morgan Bible of the 1200s. The weapons are from a 1907 photo.
- *Firmicus crater* - The two moon photos are by NASA which I put together as a collage. With a few exceptions, pictures taken by the US Federal Government are public domain, including those taken by NASA.

Chapter 7

- Your making my lips itch! - Medieval elephant by Jacob van Maerlant from the book *The Flower of Nature* c. 1350. It was published about fifty years after Maerlant's death.
- Coney Catcher - From the pamphlet The Third and Last Part of Coney-Catching by Robert Greene, who was a playwright and critic. (1558-1592, 34 years)
- He stood in the pillory - Print of John Waller who robbed travelers (a highwayman) and who had lied while giving testimony.
- Escaping the massacre in Bethlehem. The main picture is titled *Flight into Egypt* painted by Vittore Carpaccio c. 1515. The superimposed image on Mary's gown is a small part of a painting titled *The Massacre of the Innocents* by Lucas Cranach also painted c. 1515. *(I wonder if Joseph and Mary were haunted by this horrific evil?)*
- Necromancer and Necromancee - John Dee and Edward Kelley Illustration from the 1806 edition of *Sibly's Astrology*. Art by Sibly.

Chapter 8

- *Lizard and scorpion* - Pieter Holsteyn (1600s).
- Statue of Marphurius – Sculptor(s) unknown though they did a fine job (c. 0 - 99 AD).

- ❖ Friar Bacon's talking brass head – *A Peep into Friar Bacon's Study* by Thomas Rolandson. I'm surprised no one has made an all-knowing brass head replica yet with all of today's technology. (It has to be brass, so no cheating!)

Chapter 9

- ❖ Mary KO's the devil – *The Virgin Mary Striking the Devil* from *The De Brailes Hours* by William De Brailes. (c. 1240)
- ❖ A burning firebrand - Saint Dominic portrait by Fra Bartolomeo, (1514). (Fra - Italian title for Friar or monk) The woman at the stake is Herman Anton Stilke's 1843 portrait of *Joan of Arc*.
- ❖ Horns on their heads. The creator of the sculpture and painting were not discovered. A modern-day descendant of the hennin headdress must certainly be the cone-shaped birthday hat.
- ❖ They ate well, drunk well, and were merry. The painting is *Still Life with Imaginary View* by Laurens Craen (1645).
- ❖ Finish – Flowers painted by Ulisse Aldrovandi (1522 – 1605).
- ❖ Angel – From the Basilica of Santa Casa in Loreto Italy. Painted by Melozzo da Forli (sometime between 1477 – 1482).
- ❖ Pythonissa on the Prowl – Illustration by Claude Gillot (1673 – 1722).
- ❖ Evan Melton Anacronym – Adapted from the painting of Aristotle instructing Alexander and three other children from the manuscript *Historia de proelis* (c. 1420).
- ❖ Poem by John Maslin – The background floral image is from a medieval manuscript (1476).
- ❖ Poem by John Handcocke - Fifteenth century page border redrawn by J.J. Laing from his book *A Companion to Manual of Illustration...* The editions of this book came out between 1861 – 1890.

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One of Ludwig's 3000 illustrations

P.S. Watch out for cannon balls!